Cutting Loose the Ties that Bind

Further Verses from Buddhist Wisdom

Inspired by the translations of Bhikkhu Sujato at SuttaCentral

Adapted and versified by Marcus Henry

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‘Cutting Loose the Ties that Bind’ was written entirely without the use of AI.

Other Books

Lotus Heart – The Path of Purity (Bhikkhu Version)

Lotus Heart – The Path of Purity (Bhikkhuni Version)

Ancient Ways to Guide the Mind – Verses from Buddhist Wisdom

Knowing the World – More Verses from Buddhist Wisdom

https://lotus-heart-path-of-purity.mystrikingly.com/

Path of Purity – Archive.org

To the unsurpassed Awakened One
The Truth transcendent, thus passed down
The conquering Companions
In refuge
I and all living beings
Equal to limitless space
Bow down

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Preface

This book is the latest in the series called ‘Verses from Buddhist Wisdom,’ and follows on from the previous work, ‘Knowing the World.’ It is constituted almost entirely of selections from the Saṁyuttanikāya, except for the last two pieces, which mark the beginning of my foray into the Aṅguttaranikāya. So what, then, is this book about?

The first noble truth says that ‘life is suffering,’ or to put it another way, you can point to anything in this world and say ‘this is suffering.’ Not just suffering for yourself – it's suffering, also, for the person or thing itself, and furthermore it's suffering as a general condition. It is suffering as a state that is not welcomed or enjoyed, whether we are aware of it or not, and one that we do not have any power over. Everything we experience represents the nature of suffering because it is impermanent, liable to change, bound for disintegration, and is manifesting in a state of duress. Various factors and conditions have come together to create a particular object, or being, or event, or process, or whatever, but there is an ongoing struggle to maintain that state, due to the need for resources, energy, nutrients, and so on. Some of these factors will last longer than others, some will manifest or break down at different times, and all of them are undergoing constant change.

So therefore, absolutely everything is subject to the process of rise and fall, whether taking place over the duration of a lifetime, or from moment to moment. In both cases, the emphasis is on the ‘falling’ side of the equation, because without disintegration there can be no origination, and without either of them there can be no realisation of Nirvana. The main roadblock to this realisation, however, is the fact that beings are generally unaware of the nature of this reality, and are deceived by their senses into thinking that the illusory amalgamation of these experiences constitutes a permanent self. Hence, they grasp onto objects, states, and experiences in order to consummate that delusion, and therein lies the second noble truth - ‘the origin of suffering is craving.’ And if we cannot see the truth of impermanence, then our craving will be endless, along with our suffering, and we will be continuously bound to Samsara.

How then, do we cut loose these ties that bind? The answer is flowing in the breath:

Breathing in, I thus observe
Cessation, thereby, and then also
Breathing out, I thus observe
Cessation, thus, and finally

I’ll breathe in while I’m thus observing
Letting go, therein, and thus
I’ll breathe out while I’m thus observing
Letting go, therein, as well (p.117-118)

This, in itself, represents a significant power we can wield over suffering. It's not the sort of power that can actually eliminate suffering as an external factor though, for suffering is needed in order to overcome suffering. What we are looking at here is the power to harness the mind and alter the way we perceive, and react to, the world we find ourselves in. Everything we need is at our fingertips and at the tip of the nose. We do not need any special equipment or paraphernalia for this, and it's something that can be accessed wherever we are.

Thus my mind is liberated
Through the ending and cessation
Giving up and letting go ('Ancient Ways to Guide the Mind,' p.114)

M.H. – Japan

By cutting loose the ties that bind
May liberation be revealed
And may all beings thereby find
Release of heart, and peace of mind

Sensual Pleasure

An adaptation of the Bhāradvājasutta

While the noble Bhāradvāja
Was abiding at Kosambī
King Udena went to him
And then addressed him with a question -

“There are young monastics, who -
With jet black hair, and blessed with youth
And, thereby, in the prime of life -
Have never played with sensual pleasure -

What’s the cause, and what’s the reason
That they lead the holy life
Throughout their lives, complete and pure -
Maintaining it continuously?”

“Great king, the Buddha has, thus, said -
‘O monks, to live a life that’s chaste, then
Women, thus, your mother’s age
Should be considered as your mother -

Those who are your sister’s age
Should be considered as your sister -
Those who are your daughter’s age
Should be considered as your daughter’ -

That’s the cause, and that’s the reason
That they lead the holy life
Throughout their lives, complete and pure -
Maintaining it continuously” -

“The mind is wanton, Bhāradvāja -
Sometimes thoughts of lust arise
For women, thus, your mother’s age
Or those who are your sister’s age

Or those who are your daughter’s age -
So is there any other cause
Or reason, that these youthful monks
Maintain a life of holiness

Throughout their lives, complete and pure?”
“Great king, the Buddha has, thus, said -
‘O monks, to live a life that’s chaste
Investigate your body, thus

From head to toe, and back again
As full of filth, and wrapped in skin -
For in this body, thus, there are
The head hair, and the body hair

The teeth, the nails, the flesh, and skin
The bones, the sinews, marrow, kidney
Heart and liver, midriff, spleen
The lungs, intestines, mesentery

And the undigested food -
The feces, bile, the phlegm, and pus
The blood, the fat, the sweat, and tears
The snot, saliva, urine, grease’ -

So that’s another cause and reason
That they lead the holy life
Throughout their lives, complete and pure -
Maintaining it continuously” -

“That may be easy, thus, to do
For those who nurture their endurance
Ethics, mind, and wisdom, too
But it is hard for mendicants

Who have not nurtured their endurance
Ethics, mind, or wisdom, thus -
For sometimes I will focus on
The aspects, thus, of ugliness

But only beauty comes to mind -
So is there any other cause
Or reason, that these youthful monks
Maintain a life of holiness

Throughout their lives, complete and pure?”
“Great king, the Buddha has, thus, said -
‘O monks, to live a life that’s chaste, thus
When your eyes perceive a sight

Then don’t get caught up in the details -
If this faculty’s untamed
Then bad, unskillful qualities
Of coveting and agitation

Would be overwhelming, then -
So you should focus on restraint
To guard the faculty of sight -
And when your ears detect a sound

Then don’t get caught up in the details -
If this faculty’s untamed
Then bad, unskillful qualities
Of coveting and agitation

Would be overwhelming, then -
So you should focus on restraint
To guard the faculty of sound -
And when your nose detects an odour

Don’t get caught up in the details -
If this faculty’s untamed
Then bad, unskillful qualities
Of coveting and agitation

Would be overwhelming, then -
So you should focus on restraint
To guard the faculty of smell -
And when your tongue, a flavour savours

Don’t get caught up in the details -
If this faculty’s untamed
Then bad, unskillful qualities
Of coveting and agitation

Would be overwhelming, then -
So you should focus on restraint
To guard the faculty of taste -
And when your body feels a touch

Then don’t get caught up in the details -
If this faculty’s untamed
Then bad, unskillful qualities
Of coveting and agitation

Would be overwhelming, then -
So you should focus on restraint
To guard the faculty of touch -
And when your mind has an idea

Don't get caught up in the details -
If this faculty's untamed
Then bad, unskillful qualities
Of coveting and agitation

Would be overwhelming, then -
So you should focus on restraint
To guard the faculty of thought' -
So that's another cause and reason

That they lead the holy life
Throughout their lives, complete and pure
Maintaining it continuously" -
"It's wonderful, O Bhāradvāja!

And amazing, therefore, too
How well this has been stated by
The Blessed One, who knows and sees -
For this is thus the cause and reason

That they lead the holy life
Throughout their lives, complete and pure
Maintaining it continuously -
For there are times when sometimes I will

Go into the harem, with
Unguarded body, speech, and mind
And mindfulness, and sense restraint
And forceful thoughts of lust assail me -

But at other times, thus, when
I go into the harem, then
With guarded body, speech, and mind
And mindfulness, and sense restraint

Then thoughts of lust do not assail me -
Excellent, O Bhāradvāja!
Excellent! As if he were
Uprighting, thus, the overturned

Revealing what had been concealed
Providing guidance to the lost
Or lighting up the darkness, thus
So those with sight can see what's there

The worthy Bhāradvāja has, thus
Made the teaching very clear -
I go for refuge to the Buddha
And the Dharma, and the Saṅgha -

From this day, may Bhāradvāja
Thus remember me as a
Householder who has taken refuge
For the span, thus, of my life"

The Great Diversity

An adaptation of the Hāliddikānisutta

While the wise Mahākaccāna
In Avanti, thus abode
Hāliddikāni went to him
And put this question, then, to him -

“Good sir, could you please tell me how
Diversity of elements
Will thereby cause the rising of
Diversity of contacts, thus?

And also could you tell me how
Diversity of contacts, then
Will thereby cause the rising of
Diversity of feelings, thus?”

“It’s when a mendicant, thereby
Thus, sees a sight, then, with the eye
And knows it, then, as likeable -
From this, there is eye consciousness

And pleasant feeling thus arises
Born from optic contact, thus
To be experienced as pleasant -
With the eye, they see a sight

And know it as unlikeable -
From this, there is eye consciousness
And painful feeling thus arises
Born from optic contact, thus

To be experienced as painful -
With the eye, they see a sight
And know it as the basis, then
For equanimity, therein -

From this, there is eye consciousness
And neutral feeling thus arises
Born from optic contact, thus
To be experienced as neutral -

Also, then, a mendicant
Will hear a sound, then, with the ear
And know it, then, as likeable -
From this, there is ear consciousness

And pleasant feeling thus arises
Born from aural contact, thus
To be experienced as pleasant -
With the ear, they hear a sound

And know it as unlikeable -
From this, there is ear consciousness
And painful feeling thus arises
Born from aural contact, thus

To be experienced as painful -
With the ear, they hear a sound
And know it as the basis, then
For equanimity, therein -

From this, there is ear consciousness
And neutral feeling thus arises
Born from aural contact, thus
To be experienced as neutral -

Also, then, a mendicant
Will smell an odour with the nose
And know it, then, as likeable -
From this, there is nose consciousness

And pleasant feeling thus arises
Born from nasal contact, thus
To be experienced as pleasant -
With the nose, they smell an odour

Cognised as unlikeable -
From this, there is nose consciousness
And painful feeling thus arises
Born from nasal contact, thus

To be experienced as painful -
With the nose, they smell an odour
Cognised as the basis, then
For equanimity, therein -

From this, there is nose consciousness
And neutral feeling thus arises
Born from nasal contact, thus
To be experienced as neutral -

Also, then, a mendicant
Will taste a flavour with the tongue
And know it, then, as likeable -
From this, there is tongue consciousness

And pleasant feeling thus arises
Born from sapid contact, thus
To be experienced as pleasant -
With the tongue, they taste a flavour

Cognised as unlikeable -
From this, there is tongue consciousness
And painful feeling thus arises
Born from sapid contact, thus

To be experienced as painful -
With the tongue, they taste a flavour
Cognised as the basis, then
For equanimity, therein -

From this, there is tongue consciousness
And neutral feeling thus arises
Born from sapid contact, thus
To be experienced as neutral -

Also, then, a mendicant
Will feel a touch, then, with the body
Cognised, thus, as likeable -
From this, there’s body consciousness

And pleasant feeling thus arises
Born from tactile contact, thus
To be experienced as pleasant -
With the body, touch is felt

And cognised as unlikeable -
From this, there’s body consciousness
And painful feeling thus arises
Born from tactile contact, thus

To be experienced as painful -
With the body, touch is felt
And cognised as the basis, then
For equanimity, therein -

From this, there's body consciousness
And neutral feeling thus arises
Born from tactile contact, thus
To be experienced as neutral -

Also, then, a mendicant
Will know a concept, with the mind
And cognise it as likeable -
From this, there is mind consciousness

And pleasant feeling thus arises
Born from mental contact, thus
To be experienced as pleasant -
With the mind, they know a concept

Cognised as unlikeable -
From this, there is mind consciousness
And painful feeling thus arises
Born from mental contact, thus

To be experienced as painful -
With the mind, they know a concept
Cognised as the basis, then
For equanimity, therein -

From this, there is mind consciousness
And neutral feeling thus arises
Born from mental contact, thus
To be experienced as neutral -

This is how, Hāliddikāni
Element diversity
Will thereby cause the rising of
Diversity of contacts, thus

And furthermore, it's also how
Diversity of contacts, then
Will thereby cause the rising of
Diversity of feelings, thus"

The End of Karma

An adaptation of the Kammanirodhasutta

“O mendicants, now I will teach you
Karma that is prior, thus
And karma that is new, thus, and
Cessation, then, of karma, and

The practice, thereby, leading to
Cessation, thus, of karma, too -
So listen to me carefully
Apply your mind, and I will speak -

So what is prior karma, thus?
The eye is prior karma, then
And should be seen as thus produced
By choices and intentions, then

As something to be felt, therein -
The ear is prior karma, too
And should be seen as thus produced
By choices and intentions, then

As something to be felt, therein -
The nose is prior karma, then
And should be seen as thus produced
By choices and intentions, then

As something to be felt, therein -
The tongue is prior karma, too
And should be seen as thus produced
By choices and intentions, then

As something to be felt, therein -
The body’s prior karma, too
And should be seen as thus produced
By choices and intentions, then

As something to be felt, therein -
The mind is prior karma, thus
And should seen as thus produced
By choices and intentions, then

As something to be felt, therein -
So this is known as prior karma -
What is karma that is new?
The actions you're performing now

By body, speech, or mind, thereby
Are known as karma that is new -
So what, therefore, is that which is
Cessation, then, of karma, thus?

Attaining liberation through
Cessation, thus, of actions, then
By body, speech, or mind, therein
Is called cessation, thus, of karma -

What's the practice leading to
Cessation, thus, of karma, then?
It is the noble eightfold path -
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thereby, too -
O mendicants, now I have taught you

Karma that is prior, thus
And karma that is new, thus, and
Cessation, then, of karma, and
The practice, thereby, leading to

Cessation, thus, of karma, too -
And all of this I've done for you
Because I want what's best for you -
So here then, are these roots of trees

And here then, are these empty huts -
Now meditate, and don't delay
Or you'll regret it, thus I pray!
So this is my advice to you"

The Single Yoke That Fetters All

An adaptation of the Kāmabhūsutta

While Kāmabhū and good Ānanda
Were abiding near Kosambī
Kāmabhū then went to him
And put a question to Ānanda -

“O good Sir, now which is it?
Is eye the fetter, thus, of sights
Or sights the fetter of the eye?
Is ear the fetter, thus, of sounds

Or sounds, the fetter of the ear?
Is nose the fetter, thus, of smells
Or smells the fetter of the nose?
Is tongue the fetter, thus, of tastes

Or tastes the fetter of the tongue?
And is the body, then, the fetter
Of tactility, therein
Or is tactility the fetter

Of the body, thus, therein?
Is mind the fetter, thus, of thoughts
Or thoughts, the fetter of the mind?”
“O Kāmabhū, now listen well

Apply your mind, and I will speak -
Of sights, the eye is not the fetter
Nor by sights, is eye thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of sounds, the ear is not the fetter
Nor by sounds, is ear thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of smells, the nose is not the fetter
Nor by smells, is nose thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of tastes, the tongue is not the fetter
Nor by tastes, is tongue thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of touch, the body's not the fetter
Nor by touch, the body fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of thoughts, the mind is not the fetter
Nor by thoughts, is mind thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Suppose a black ox, and a white ox
Were thus yoked together by
A single harness, or a yoke -

Now would it be correct to say
The black ox yokes the white ox, or
The white ox yokes the black ox, then?"
"O no, good Sir, that's not the case -

The black ox does not yoke the white
Nor does the white ox yoke the black -
It is the single harness, or
The yoke, therefore, that fetters them" -

"So likewise, it was said before -
Of sights, the eye is not the fetter
Nor by sights, is eye thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of sounds, the ear is not the fetter
Nor by sounds, is ear thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of smells, the nose is not the fetter
Nor by smells, is nose thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of tastes, the tongue is not the fetter
Nor by tastes, is tongue thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of touch, the body's not the fetter
Nor by touch, the body fettered -
Lust and greed there, is the fetter

Rising from the pair of them -
Of thoughts, the mind is not the fetter
Nor by thoughts, is mind thus fettered -
Lust and greed there, is the fetter

Rising from the pair of them" -
Thus, having heard Ānanda's answer
Kāmabhū was gladdened by
The wisdom that had been described

Burning, Blazing, and Aglow

An adaptation of the Ādittapariyāyasutta

“O mendicants, now I will teach
The exposition, thus, on burning -
Listen to me carefully
Apply your mind, and I will speak -

It’s better for a nail on fire -
Burning, blazing, and aglow -
To pierce your eye, than sense desire -
Grasping features, through the signs

In sights cognised, then, by the eye -
For if you die, then, at a time
When consciousness is still thus tied
To joy in features, and in signs

Then rebirth beckons in two places -
In the deepest hell realm, or
The province of the animals
For I, myself, have seen this risk -

It’s better for a spike on fire -
Burning, blazing, and aglow -
To pierce your ear, than sense desire -
Grasping features, through the signs

In sounds cognised, then, by the ear -
For if you die, then, at a time
When consciousness is still thus tied
To joy in features, and in signs

Then rebirth beckons in two places -
In the deepest hell realm, or
The province of the animals
For I, myself, have seen this risk -

It’s better for a knife on fire -
Burning, blazing, and aglow -
To slice your nose, than sense desire -
Grasping features, through the signs

In smells cognised, then, by the nose -
For if you die, then, at a time
When consciousness is still thus tied
To joy in features, and in signs

Then rebirth beckons in two places -
In the deepest hell realm, or
The province of the animals
For I, myself, have seen this risk -

It's better for a blade on fire -
Burning, blazing, and aglow -
To slice your tongue, than sense desire -
Grasping features, through the signs

In tastes cognised, then, by the tongue -
For if you die, then, at a time
When consciousness is still thus tied
To joy in features, and in signs

Then rebirth beckons in two places -
In the deepest hell realm, or
The province of the animals
For I, myself, have seen this risk -

It's better for a spear on fire -
Burning, blazing, and aglow -
To pierce your body, than desire -
Grasping features, through the signs

In touch cognised, then, by the body -
If you die, then, at a time
When consciousness is still thus tied
To joy in features, and in signs

Then rebirth beckons in two places -
In the deepest hell realm, or
The province of the animals
For I, myself, have seen this risk -

It would be better, then, to sleep -
For sleep is useless, thus, and fruitless -
Folly for the living, thus -
Than thinking thoughts that bring about

Dissension in the Saṅgha, thus
For I, myself, have seen this risk -
A noble one should thus reflect -
‘Forget the piercing nail on fire -

Burning, blazing, and aglow -
That strikes the faculty of sight -
It’s better, thus, to focus on
The eye, as thus impermanent

And sights, as thus impermanent
And consciousness of eye, thus, and
The contact of the eye, as well -
And thus the feeling that’s dependent

On the contact of the eye, then -
Pleasant, arduous, or neutral -
All of it’s impermanent -
Forget the piercing spike on fire -

Burning, blazing, and aglow -
That strikes the faculty of sound -
It’s better, thus, to focus on
The ear, as thus impermanent

And sounds, as thus impermanent
And consciousness of ear, thus, and
The contact of the ear, as well -
And thus the feeling that’s dependent

On the contact of the ear, then -
Pleasant, arduous, or neutral -
All of it’s impermanent -
Forget the slicing knife on fire -

Burning, blazing, and aglow -
That strikes the faculty of smell -
It’s better, thus, to focus on
The nose, as thus impermanent

And smells, as thus impermanent
And consciousness of nose, thus, and
The contact of the nose, as well -
And thus the feeling that’s dependent

On the contact of the nose, then -
Pleasant, arduous, or neutral -
All of it’s impermanent -
Forget the slicing blade on fire -

Burning, blazing, and aglow -
That strikes the faculty of taste -
It’s better, thus, to focus on
The tongue, as thus impermanent

And tastes, as thus impermanent
And consciousness of tongue, thus, and
The contact of the tongue, as well -
And thus the feeling that’s dependent

On the contact of the tongue, then -
Pleasant, arduous, or neutral -
All of it’s impermanent -
Forget the piercing spear on fire -

Burning, blazing, and aglow -
That strikes the faculty of touch -
It’s better, thus, to focus on
The body, as impermanent

And touches, as impermanent
And consciousness of body, and
The contact of the body, too -
And thus the feeling that’s dependent

On the contact of the body -
Pleasant, arduous, or neutral -
All of it’s impermanent -
And sleep should be forgotten, too!

It’s better, thus, to focus on
The mind, as thus impermanent
And thoughts, as thus impermanent
And consciousness of mind, thus, and

The contact of the mind, as well -
And thus the feeling that’s dependent
On the contact of the mind, then -
Pleasant, arduous, or neutral -

All of it’s impermanent’ -
Thus seeing this, a noble one
Grows disillusioned with the eye
And disillusioned, thus, with sights

And also with eye consciousness
And contact of the eye as well -
And disillusioned, also, therefore
With the feeling that's dependent

Thus, on contact of the eye, then -
Pleasant, arduous, or neutral -
And so, thus, the noble one
Grows disillusioned with the ear

And disillusioned, thus, with sounds
And also with ear consciousness
And contact of the ear as well -
And disillusioned, also, therefore

With the feeling that's dependent
Thus, on contact of the ear, then -
Pleasant, arduous, or neutral -
And so, thus, the noble one

Grows disillusioned with the nose
And disillusioned, thus, with smells
And also with nose consciousness
And contact of the nose as well -

And disillusioned, also, therefore
With the feeling that's dependent
Thus, on contact of the nose, then -
Pleasant, arduous, or neutral -

And so, thus, the noble one
Grows disillusioned with the tongue
And disillusioned, thus, with tastes
And also with tongue consciousness

And contact of the tongue as well -
And disillusioned, also, therefore
With the feeling that's dependent
Thus, on contact of the tongue, then -

Pleasant, arduous, or neutral -
And so, thus, the noble one
Grows disillusioned with the body
Disillusioned, then, with touch

And also body consciousness
And contact of the body, too -
And disillusioned, also, therefore
With the feeling that's dependent

Thus, on contact of the body -
Pleasant, arduous, or neutral -
And so, thus, the noble one
Grows disillusioned with the mind

And disillusioned, thus, with thoughts
And also with mind consciousness
And contact of the mind as well -
And disillusioned, also, therefore

With the feeling that's dependent
Thus, on contact of the mind, then -
Pleasant, arduous, or neutral -
Being disillusioned, then

Desire fades away, and when
Desire fades away, they’re freed
And when they’re freed, they know they’re freed
And thus it is, they understand -

‘There will be no more rebirth, now
The holy life is thus complete
What must be done, has been achieved -
There’s nothing further for this being’”

Picking Up and Putting Down

An adaptation of the Dutiyahatthapādopamasutta

“O mendicants, when there are hands
There's picking up, and putting down
When there are feet then, thereby, there is
Coming, thus, and going, then

When there are joints then, thereby, there’s
Contracting and extending, thus
And when there is a belly, then
There’s hunger, thus, and thirst, therein -

So likewise, thus, when there’s an eye
Then pain and pleasure thus arise
Internally conditioned by
The contact of the eye, therein

And likewise, thus, when there’s an ear
Then pain and pleasure thus arise
Internally conditioned by
The contact of the ear, therein

And likewise, thus, when there’s a nose
Then pain and pleasure thus arise
Internally conditioned by
The contact of the nose, therein

And likewise, thus, when there’s a tongue
Then pain and pleasure thus arise
Internally conditioned by
The contact of the tongue, therein

And likewise, thus, when there’s a body
Pain and pleasure thus arise
Internally conditioned by
The contact of the body, thus

And likewise, thus, when there’s a mind
Then pain and pleasure thus arise
Internally conditioned by
The contact of the mind, therein -

When there aren’t hands, then thereby there’s no
Picking up, or putting down
When there aren’t feet, then thereby there’s no
Coming, thus, or going, then

When there aren’t joints, then there is no
Contracting or extending, then
And when there is no belly, thus
There is no hunger, and no thirst -

So likewise, when there is no eye
Then pain and pleasure do not rise
Internally conditioned by
The contact of the eye, therein

And likewise, when there is no ear
Then pain and pleasure do not rise
Internally conditioned by
The contact of the ear, therein

And likewise, when there is no nose
Then pain and pleasure do not rise
Internally conditioned by
The contact of the nose, therein

And likewise, when there is no tongue
Then pain and pleasure do not rise
Internally conditioned by
The contact of the tongue, therein

And likewise, when there is no body
Pain and pleasure do not rise
Internally conditioned by
The contact of the body, then

And likewise, when there is no mind
Then pain and pleasure do not rise
Internally conditioned by
The contact of the mind, therein” -

Then, having heard the discourse, thus
On picking up, and putting down
The mendicants were satisfied
With what the Sage had thus described

A Giant Tree Trunk, Drifting Past

An abridged adaptation of the Paṭhamadārukkhandhopamasutta

While the Buddha was abiding
At Kosambī, on the Ganges
Thereupon, he took a seat
And to the mendicants, he spoke -

“O mendicants, now, do you see
That giant tree trunk, drifting past us
As it’s carried by this river?”
“Yes, good teacher, yes, we can” -

“Assume that tree trunk doesn’t veer
Towards the far shore, or the near
Or doesn’t sink, then, in the middle
Or get stranded, thus, on high ground -

And assume that it’s not caught
By humans, or non-humans, then
Or caught up in a whirlpool, and
It doesn’t rot away, therein -

In that case then, that tree trunk will, thus
Slant, and slope, and thus incline
And move towards the ocean, then -
And what’s the reason, thus, for that?

Because the current of the Ganges
Slants, and slopes, and thus inclines
And moves towards the ocean, thus -
So likewise, then, if you don’t veer

Towards the far shore, or the near
And you don’t sink, then, in the middle
Or get stranded, thus, on high ground -
And if you’re not captured, thus

By humans, or non-humans, then
Or caught up in a whirlpool, and
You do not rot away, therein -
In that case, therefore, you will, thereby

Slant, and slope, and thus incline
And move towards extinguishment
And what's the reason, thus, for that?
Because the practice of right view, thus

Slants, and slopes, and thus inclines
And moves towards extinguishment" -
When this was said, a mendicant
Then put a question to the Buddha -

"But good teacher, could you tell me
What's the far shore, and the near
And what is sinking in the middle?
Also, could you tell me, please

What's getting stranded, thus, on high ground
Caught by humans, or non-humans
Being caught up in a whirlpool
And to rot away, therein?"

"'The far shore' is a label for
The six external sense fields, and
'The near shore' is a label for
The six internal sense fields, and then

'Sinking in the middle' is
A label, thus, for greed and lust
And 'stranded, thus, on high ground' is
A label for the thought 'I am' -

And what is getting caught by humans?
It is when a mendicant
Thus, mixes closely with laypeople -
Sharing, thus, their joys and sorrows

And entangling in their business -
What is then the meaning, thus
Of getting captured by non-humans?
It is when a mendicant

Devotes the holy life, then, to
The aspiration to be born
Among the orders of the gods
And so they make the fervent wish, thus -

‘By this precept, or observance
Practice of austerity
Or virtue of the holy life
May I be born among the gods!’

And ‘getting caught up in a whirlpool’
Is a designation for
The fivefold kinds of sensual pleasure -
What, then, is ‘to rot away?’

It’s when some person is immoral
And of evil character
With suspect and impure behaviour -
Underhand, and secretive

Yet claiming, thus, to be ascetic -
Rotten, filthy, and depraved -
So this is thus the discourse on
A giant tree trunk, drifting past”

All Things Entailing Suffering

An adaptation of the Dukkhadhammasutta

Now while the Buddha bided at
Kapilavatthu, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“When someone truly understands
The origin and disappearance
Of all things entailing suffering
Then they’ve seen all sensual pleasures

Such that there is, thus, therein
No underlying tendency
For passion, and infatuation
Lust, and thus affection, then

For sensual pleasures, thus, therein -
They’ve wakened to a mode of conduct
And a way of living, such that
Bad, unskillful qualities

Of coveting, and discontentment
Do not overwhelm them, thus -
So how does someone understand
The origin and disappearance

Of all things entailing suffering?
They will do so with the knowledge -
‘Such, therefore, is form, therein
And such is thus its origin

And such the ending, thus, of form -
And such, therefore, is feeling, thus
And such is thus its origin
And such the ending, thus, of feeling -

Such is, thus, perception, then
And such is thus its origin
And such the ending of perception -
Such are, thus, formations, then

And such is thus their origin
And such the ending of formations -
Such is, therefore, consciousness
And such is thus its origin

And such the end of consciousness' -
And how have they seen sensual pleasures
Such that there is, thus, therein
No underlying tendency

For passion, and infatuation
Lust, and thus affection, then
For sensual pleasures, thus, therein?
Suppose there was a glowing pit

Thus filled with charcoal, burning bright
And deeper than a man is high -
A person, then, would wander by
Who wants to live, and not to die

Desiring pleasure, hating pain -
But two strong men would grab each arm
And wishing, thus, to do them harm
Would drag them, then, towards the pit

And they would writhe and struggle, thus -
So why, then, would that be the case?
Because that person, thereby, knows -
'If I fall in that pit of coals

Then that will surely then result
In death, or deadly pain, therein' -
So likewise, then, when one has seen
Sense pleasures as a pit of coals

There is no latent tendency
For passion, and infatuation
Lust, and thus affection, then
For sensual pleasures, thus, therein -

And how has such a person, then
Awakened to a mode of conduct
And a way of living, such that
Bad, unskillful qualities

Of coveting, and discontentment
Do not overwhelm them, thus?
Suppose a person went into
A forest full of bristling thorns -

With thorns before, and thorns behind
And to the left, and to the right
And thorns below, and thorns up high -
So they advance, then, mindfully

And mindfully return, as well
Thus, contemplating as they go -
‘May I not, thus, be pricked by thorns!’
So likewise, thus it is, then that

Whatever in the the world that seems
Agreeable and pleasant, thus
Is called a thorn, thereby, then in
The training of the Noble One -

And knowing that it is a ‘thorn’
Then one should, thereby, understand
Restraint, therefore, and non-restraint -
And how is someone unrestrained?

It’s when their eyes discern a sight
And if it’s pleasant, they desire it
If it’s not, then they dislike it
So it is that they abide, thus

Lacking mindfulness of body
And expansiveness of heart
And cannot, thus, experience
The freedom of the heart, thus, and

The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -
When their ears detect a sound

Then if it’s pleasant, they desire it
If it’s not, then they dislike it
So it is that they abide, thus
Lacking mindfulness of body

And expansiveness of heart
And cannot, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom

Where those bad, unskillful states
Will cease, therefore, without remainder -
When their nose detects a smell
Then if it's pleasant, they desire it

If it's not, then they dislike it
So it is that they abide, thus
Lacking mindfulness of body
And expansiveness of heart

And cannot, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states

Will cease, therefore, without remainder -
When their tongue, a flavour savours
If it's pleasant, they desire it
If it's not, then they dislike it

So it is that they abide, thus
Lacking mindfulness of body
And expansiveness of heart
And cannot, thus, experience

The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -

When their body feels a touch
Then if it's pleasant, they desire it
If it's not, then they dislike it
So it is that they abide, thus

Lacking mindfulness of body
And expansiveness of heart
And cannot, thus, experience
The freedom of the heart, thus, and

The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -
When a thought comes to their mind

Then if it's pleasant, they desire it
If it's not, then they dislike it
So it is that they abide, thus
Lacking mindfulness of body

And expansiveness of heart
And cannot, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom

Where those bad, unskillful states
Will cease, therefore, without remainder -
How is someone, then, restrained?
It's when their eyes discern a sight

And if it's nice, they don't desire it
If it's not, they don't dislike it
So it is that they abide, therefore
With mindfulness of body

And expansiveness of heart
And thereby, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom

Where those bad, unskillful states
Will cease, therefore, without remainder -
When their ears detect a sound
Then if it's nice, they don't desire it

If it's not, they don't dislike it
So it is that they abide, therefore
With mindfulness of body
And expansiveness of heart

And thereby, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states

Will cease, therefore, without remainder -
When their nose detects a smell
Then if it’s nice, they don’t desire it
If it’s not, they don’t dislike it

So it is that they abide, therefore
With mindfulness of body
And expansiveness of heart
And thereby, thus, experience

The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -

When their tongue, a flavour savours
If it’s nice, they don’t desire it
If it’s not, they don’t dislike it
So it is that they abide, therefore

With mindfulness of body
And expansiveness of heart
And thereby, thus, experience
The freedom of the heart, thus, and

The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -
When their body feels a touch

Then if it’s nice, they don’t desire it
If it’s not, they don’t dislike it
So it is that they abide, therefore
With mindfulness of body

And expansiveness of heart
And thereby, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom

Where those bad, unskillful states
Will cease, therefore, without remainder -
When a thought comes to their mind
Then if it’s nice, they don’t desire it

If it’s not, they don’t dislike it
So it is that they abide, therefore
With mindfulness of body
And expansiveness of heart

And thereby, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states

Will cease, therefore, without remainder -
This is how there is restraint -
Now it might happen, while someone
Conducts themselves and lives this way

That bad, unwholesome recollections
Memories, and thoughts could rise
That thereby tighten up the fetters
Due to loss of mindfulness -

Though mindfulness might slowly rise
They quickly then get rid of, and
Dispel, abandon, and thereby
Obliterate those thoughts, therein -

Suppose there was an iron plate
That had been heated for a day
And someone let some drops of water
Fall onto the iron plate -

Then slowly might the drops, thus, fall
But quickly they evaporate -
So likewise, therefore, while someone
Conducts themselves and lives this way

Then bad, unwholesome recollections
Memories, and thoughts could rise
That thereby tighten up the fetters
Due to loss of mindfulness -

Though mindfulness might slowly rise
They quickly then get rid of, and
Dispel, abandon, and thereby
Obliterate those thoughts, therein -

So that is how a person is
Awakened to a mode of conduct
And a way of living, such that
Bad, unskillful qualities

Of coveting, and discontentment
Do not overwhelm them, thus -
Now while that person, thus, thereby
Conducts themselves and lives this way

Then rulers, or their ministers
Or friends or colleagues, kith or kin
May ask them to indulge in wealth
By pleading with them in these ways -

‘Why let these saffron robes oppress you?
Why traverse with shaven head
And stand there with a begging bowl?
Return, then, to a lesser life

Indulge in wealth, and make more merit!’
But it is impossible
For someone, then, who thus, thereby
Conducts themselves and lives this way

To quit the noble training, and
Return, then, to a lesser life -
Suppose that while the Ganges river
Slants, and slopes, and thus inclines

Implacably towards the east
A crowd of people were to come
With spade and basket, and then say that -
‘We will make this Ganges river

Slant, and slope, and thus incline
Instead, thereby, towards the west’ -
Now do you think they would succeed?”
“O no good teacher, not at all -

And that’s because the Ganges river
Slants, and slopes, and thus inclines
Implacably towards the east
And so it’s very hard to make it

Slant, and slope, and thus incline
Instead, thereby, towards the west -
That crowd would only thereby reap
Fatigue, exhaustion, and frustration" -

Likewise, when a person who
Conducts themselves and lives this way
And rulers, or their ministers
Or friends or colleagues, kith or kin

Then ask them to indulge in wealth
By pleading with them in these ways -
'Why let these saffron robes oppress you?
Why traverse with shaven head

And stand there with a begging bowl?
Return, then, to a lesser life
Indulge in wealth, and make more merit!'
It is quite impossible

That they could ever undertake
To quit the noble training, and
Return, then, to a lesser life -
And what's the reason, then, for this?

Because, therefore, that person's mind
Then, for a long extent of time
Has slanted, sloped, and thus inclined
Towards seclusion in their life

And that's why it's impossible
For someone, thus, who lives this way
To quit the noble training, and
Return, then, to a lesser life"

Arrows

An abridged adaptation of the Sallasutta

“O mendicants, please listen well
Apply your mind, and I will speak -
Now, when a normal worldling, thus
Experiences painful feelings

They lament, and wail, and grieve
And beat their breast in great confusion
And their feelings are twofold -
Both physical and mental, thus -

Like when an arrow strikes a person
And they’re struck, then, by a second
So they thus experience
The feeling of two arrows, thus -

So when they’re touched by painful feeling
They resist it, thereby, and
The latent tendency, therein
For opposition to that feeling

Thereby underlies it, then -
When touched by painful feeling, thus
They seek delight in sensual pleasure -
What’s the reason, then, for this?

Because the uninstructed worldling
Does not know of an escape
Apart from sensual pleasure, thus -
And when they hanker for, and seek

Delight in sensual pleasure, then
The latent tendency, therein
To lust and greed for pleasant feeling
Thereby underlies this, and

They do not truly understand
The origin and disappearance
Gain, and drawback, and escape
Regarding, thus, these feelings, so

The latent tendency, therein
To ignorance of neutral feeling
Lies behind this, then, as well -
And if they feel a pleasant feeling

Then they feel it with attachment
If they feel a painful feeling
Then they feel it with attachment
If they feel a neutral feeling

With attachment, it is felt -
They're called a normal worldling, who
Is thus attached to rebirth, and
Old age, and death, and lamentation

Sorrow, suffering, and distress -
Now, when a learned noble one
Experiences painful feelings
They do not lament, or wail

Or beat their breast in great confusion
And they only have one feeling -
Physical, not mental, thus -
Like when an arrow strikes a person

But they're not struck by a second
So they just experience
The feeling of one arrow, thus -
So when they're touched by painful feeling

They do not resist it, and
There is no latent tendency
For opposition to that feeling
Thereby underlying that -

When touched by painful feeling, thus
They do not seek delight, therefore
In sensual pleasure, thus, therein -
So what's the reason, then, for this?

Because the learned noble one
Is cognisant of an escape
Apart from sensual pleasure, thus
And since they do not hanker for

Delight in sensual pleasure, then
There is no latent tendency
To lust and greed for pleasant feeling
Thereby underlying that -

They truly understand, thereby
The origin and disappearance
Gain, and drawback, and escape
Regarding, thus, these feelings, and

There is no latent tendency
To ignorance of neutral feeling
Thereby underlying that -
And if they feel a pleasant feeling

Then they feel it with detachment
If they feel a painful feeling
Then they feel it with detachment
If they feel a neutral feeling

With detachment, it is felt -
They're called a learned noble one
Who is detached from rebirth, and
Old age, and death, and lamentation

Sorrow, suffering, and distress -
So this is, thus, the difference, then
Between a learned noble person
And a normal worldling, thus -

A noble one is not stressed by
The touch of pleasure, or of pain -
Enticing things do not disturb them
Disliked things do not repel them -

Both attraction and repulsion
Have been thus extinguished, and
They fully understand the state
With no more birth, beyond this world"

Mindful, Ardent, and Aware

An adaptation of the Paṭhamagelaññasutta

While the Buddha was abiding
At Vesālī in the Hall
He went to the infirmary
And to the mendicants, he spoke -

“So this is my advice to you
A mendicant should bide their time, thus
Mindful, ardent, and aware -
And how, then, are they mindful, thus?

To do this, then, the mendicant
Observes an aspect of the body
Keen, aware, and mindfully
Abandoning their hate and greed -

Observes an aspect of sensations
Keen, aware, and mindfully
Abandoning their hate and greed -
Observes an aspect of the mind, then

Keen, aware, and mindfully
Abandoning their hate and greed -
Observes an aspect of conditions
Keen, aware, and mindfully

Abandoning their hate and greed -
And how, then, are they thus aware?
It’s when they act, then, with awareness
Going out, and coming back

And looking straight, and to the side
And bending and extending limbs
And bearing, thus, the bowl and robes -
When eating, drinking, chewing, tasting

Urinating, defecating
Walking, standing, sitting, sleeping
Waking, speaking, silent-keeping -
Thus in these, there is no careless

Situational awareness -
This is how a mendicant
Should thus await and bide their time -
And while they are thus meditating -

Mindful, ardent, and aware -
Then if a pleasant feeling rises
Thus it is they understand -
‘A pleasant feeling has arisen

That’s dependent, not unaided -
What is it dependent on?
Dependent on this body, but
This body is impermanent

Conditioned, thus, and so it is
Dependently originated -
How could pleasant feelings, then
Be permanent, when they arise

Dependent on a body that’s
Impermanent, conditioned, and
Dependently originated?’
In this way, they meditate

Observing, thus, impermanence
And vanishing, dispassion, and
Cessation, thus, and letting go
In body, and in pleasant feeling -

As they do so, they discard
The underlying tendency
To greed, then, for the body, and
For pleasant feeling, thus, as well -

And while they are thus meditating -
Mindful, ardent, and aware -
Then if a painful feeling rises
Thus it is they understand -

‘A painful feeling has arisen
That’s dependent, not unaided -
What is it dependent on?
Dependent on this body, but

This body is impermanent
Conditioned, thus, and so it is
Dependently originated -
How could painful feelings, then

Be permanent, when they arise
Dependent on a body that's
Impermanent, conditioned, and
Dependently originated?'

In this way, they meditate
Observing, thus, impermanence
And vanishing, dispassion, and
Cessation, thus, and letting go

In body, and in painful feeling -
As they do so, they discard
The underlying tendency
To loathing for the body, and

For painful feeling, thus, as well -
And while they are thus meditating -
Mindful, ardent, and aware -
Then if a neutral feeling rises

Thus it is they understand -
'A neutral feeling has arisen
That's dependent, not unaided -
What is it dependent on?

Dependent on this body, but
This body is impermanent
Conditioned, thus, and so it is
Dependently originated -

How could neutral feelings, then
Be permanent, when they arise
Dependent on a body that's
Impermanent, conditioned, and

Dependently originated?'
In this way, they meditate
Observing, thus, impermanence
And vanishing, dispassion, and

Cessation, thus, and letting go
In body, and in neutral feeling -
As they do so, they discard
The underlying tendency

To ignorance towards the body
And to neutral feeling, too -
And if a pleasant feeling's felt
They know that it's impermanent

They know they're not attached to it
And that they don't delight in it -
And if a painful feeling's felt
They know that it's impermanent

They know they're not attached to it
And that they don't delight in it -
And if a neutral feeling's felt
They know that it's impermanent

They know they're not attached to it
And that they don't delight in it -
And if they feel a pleasant feeling
With detachment, it is felt

And if they feel a painful feeling
With detachment, it is felt
And if they feel a neutral feeling
With detachment, it is felt -

And when they feel the body's end
Arriving closer, then they know -
'I feel the body's end arriving' -
When they feel the end of life

Arriving closer, then they know -
'I feel the end of life arriving' -
Thus it is, they understand that -
'When my body breaks up, and

My life has, thus, come to an end
Then everything that is, thus, felt -
Since I do not delight in it -
Will cool off in this very place' -

Suppose a lamp depended on
Its oil and, thus, a wick to burn
But no one added oil, thereby
Or changed the wick, therein, at all

Then as the fuel is used up, thus
And no more added, then, at all
The lamp would be extinguished, thus
Because it is not being fed -

So likewise, thus, a mendicant, then
When they feel the body's end
Arriving closer, thus they know -
'I feel the body's end arriving' -

When they feel the end of life
Arriving closer, thus they know -
'I feel the end of life arriving' -
Thus it is, they understand that -

'When my body breaks up, and
My life has, thus, come to an end
Then everything that is, thus, felt -
Since I do not delight in it -

Will cool off in this very place'" -
Then having heard this wondrous discourse
Everyone was gladdened by
The freedom that had been described

The Sequent Ending of Formations

An adaptation of the Paṭhamaānandasutta

And then Ānanda met the Buddha
And prostrated at his feet -
Then to one side, he took a seat
And put this question, then, to him -

“Sir, can you tell me what is feeling?
What's the origin of feeling
The cessation, thus, of feeling
And the practice, then, that leads

To the cessation, thus, of feeling?
What is feeling’s gain, and thus
Its drawback, and escape, therein?”
“Ānanda, there are these three feelings -

Pleasant, painful, and then neutral -
These are what are known as feelings -
Feeling thus originates
From contact in the round, thereby

When contact ceases, feeling ceases -
And the practice, then, that leads
To the cessation, thus, of feeling
Is the noble eightfold path -

Right view, right purpose, and right speech
Right action, and right livelihood
Right effort, and right mindfulness
And then there’s right immersion, thus -

The joy and pleasure which arise
From feeling, is its gain, therein -
That feeling is impermanent
And suffering, and destructible

Is thereby, thus, its drawback, and
Removal and abandonment
Of lust and greed for feeling, then
Is thereby its escape, therein -

But I have also, thus, explained
The sequent ending of formations -
Someone in the first absorption
Has cessation, thus, of speech

And someone in the next absorption
Has cessation, thus, of thought
And all of its connections, then -
And someone in the third absorption

Has cessation, then, of rapture -
Someone in the fourth absorption
Has cessation of the breath -
For someone in the base of the

Infinity of space, thereby
Perception, thus, of form has ceased -
For someone in the base of the
Infinity of consciousness

Perception of the base of the
Infinity of space has ceased -
And in the base of nothingness
Perception of the base of the

Infinity of consciousness
Has thereby ceased, therein, and then
Within the base that's neither, thus
Perception, then, nor non-perception

Any knowledge or perception
Of the base of nothingness
Has thereby ceased, therein, and then
For one who has attained the end, thus

Of perception and of feeling
Both of these have, therefore, ceased -
For those whose taints are thus destroyed
Delusion, hate, and greed have ceased -

And I have also, thus, explained
The sequent settling of formations -
Someone in the first absorption
Has subsidence, thus, of speech

And someone in the next absorption
Has subsidence, thus, of thought
And all of its connections, then -
And someone in the third absorption

Has subsidence, then, of rapture -
Someone in the fourth absorption
Has subsidence of the breath -
For someone in the base of the

Infinity of space, thereby
Perception, thus, of form has stilled -
For someone in the base of the
Infinity of consciousness

Perception of the base of the
Infinity of space has stilled -
And in the base of nothingness
Perception of the base of the

Infinity of consciousness
Has thereby stilled, therein, and then
Within the base that's neither, thus
Perception, then, nor non-perception

Any knowledge or perception
Of the base of nothingness
Has thereby stilled, therein, and then
For one who has attained the end, thus

Of perception and of feeling
Both of these have thus been stilled -
For those whose taints are thus destroyed
Delusion, hate, and greed are stilled -

And I have also, thus, explained
The sequent quelling of formations -
Someone in the first absorption
Has the quelling, thus, of speech

And someone in the next absorption
Has the quelling, thus, of thought
And all of its connections, then -
And someone in the third absorption

Has the quelling, then, of rapture -
Someone in the fourth absorption
Has the quelling of the breath -
For someone in the base of the

Infinity of space, thereby
Perception, thus, of form is quelled -
For someone in the base of the
Infinity of consciousness

Perception of the base of the
Infinity of space is quelled -
And in the base of nothingness
Perception of the base of the

Infinity of consciousness
Is thereby quelled, therein, and then
Within the base that's neither, thus
Perception, then, nor non-perception

Any knowledge or perception
Of the base of nothingness
Is thereby quelled, therein, and then
For one who has attained the end, thus

Of perception and of feeling
Both of these have thus been quelled -
For those whose taints are thus destroyed
Delusion, hate, and greed are quelled"

Finer Pleasures

An abridged adaptation of the Pañcakaṅgasutta

Then Ānanda met the Buddha
And prostrated at his feet
And to one side, he took a seat
And then the Buddha said to him -

“Now people see things differently
So I will teach a discourse, then
On all the finer pleasures, thus -
There are, therein, the fivefold kinds

Of sensual stimulation, thus -
The sights known by the eye, which are
Desirable, agreeable
Arousing, likeable, and pleasant -

Sounds known by the ear, which are
Desirable, agreeable
Arousing, likeable, and pleasant -
Smells known by the nose, which are

Desirable, agreeable
Arousing, likeable, and pleasant -
Tastes known by the tongue, which are
Desirable, agreeable

Arousing, likeable, and pleasant -
Touch known by the body, that’s
Desirable, agreeable
Arousing, likeable, and pleasant -

These are thus the fivefold kinds
Of sensual stimulation, thus -
The pleasure and the happiness
Arising from these fivefold kinds

Of sensual stimulation, then
Is what is known as sensual pleasure -
There are those who might, then, say
This is the highest joy and pleasure

Beings can experience
But I do not allow them that -
And what's the reason, then, for this?
Because there is another pleasure

Even finer, thus, than that -
And what, then, is that pleasure, thus?
It’s when a mendicant, thereby
Secluded, then, from sense desire

And also from unskillful deeds
Thus enters in the first absorption
Of the rapture and the bliss, then
Which is born, thus, of seclusion -

Mind in placement and connection -
This is, thus, a finer pleasure -
There are those who might, then, say
This is the highest joy and pleasure

Beings can experience
But I do not allow them that -
And what's the reason, then, for this?
Because there is another pleasure

Even finer, thus, than that -
And what, then, is that pleasure, therein?
This is when a mendicant, then
As the placement and connection

Of the mind are stilled, thereby
Thus enters in the next absorption
Of the rapture and the bliss, then
Which is born, thus, of immersion -

Clarity and mind at one
Without the placement and connection -
This is, thus, a finer pleasure -
There are those who might, then, say

This is the highest joy and pleasure
Beings can experience
But I do not allow them that -
And what's the reason, then, for this?

Because there is another pleasure
Even finer, thus, than that -
And what, then, is that pleasure, therein?
This is when a mendicant, then

As the rapture fades away
Thus enters in the third absorption
Filled with equanimity
Attentive, blissful, and aware

And knowing for themselves the bliss
Of which the Noble Ones declare -
‘Equanimous and mindful, thus
The wise one meditates in bliss’ -

So this is, thus, a finer pleasure -
There are those who might, then, say
This is the highest joy and pleasure
Beings can experience

But I do not allow them that -
And what's the reason, then, for this?
Because there is another pleasure
Even finer, thus, than that -

And what, then, is that pleasure, therein?
This is when a mendicant, then
With the giving up of pleasure
And the giving up of pain

And with the disappearance, thus
Of former happiness and sadness
Thereby enters and remains
Within the fourth absorption, in

Neutrality and mindfulness
With no more pleasure, then, or pain
In mindfulness, and calmness, thus -
So this is, thus, a finer pleasure -

There are those who might, then, say
This is the highest joy and pleasure
Beings can experience
But I do not allow them that -

And what's the reason, then, for this?
Because there is another pleasure
Even finer, thus, than that -
And what, then, is that pleasure, therein?

This is when a mendicant -
Surmounting, and transcending, then
Perceptions, thus, of form, therein
And with the disappearance of

Perceptions of impingement, and
Not focussing attention on
Perceptions of diversity -
Aware that ‘space is infinite’ -

Thus enters and remains in the
Dimension, thus, of endless space -
So this is, thus, a finer pleasure -
There are those who might, then, say

This is the highest joy and pleasure
Beings can experience
But I do not allow them that -
And what's the reason, then, for this?

Because there is another pleasure
Even finer, thus, than that -
And what, then, is that pleasure, therein?
This is when a mendicant -

Surmounting, and transcending, the
Dimension, thus, of endless space -
Aware of ‘endless consciousness’ -
Thus enters and remains, then, in

The realm of endless consciousness -
So this is, thus, a finer pleasure -
There are those who might, then, say
This is the highest joy and pleasure

Beings can experience
But I do not allow them that -
And what's the reason, then, for this?
Because there is another pleasure

Even finer, thus, than that -
And what, then, is that pleasure, therein?
This is when a mendicant -
Surmounting, and transcending, thus

The realm of endless consciousness -
Aware that ‘there is nothing,’ then -
Thus enters and remains in the
Dimension, thus, of nothingness -

So this is, thus, a finer pleasure -
There are those who might, then, say
This is the highest joy and pleasure
Beings can experience

But I do not allow them that -
And what's the reason, then, for this?
Because there is another pleasure
Even finer, thus, than that -

And what, then, is that pleasure, therein?
This is when a mendicant -
Surmounting, and transcending, the
Dimension, thus, of nothingness

Thus enters and remains in the
Dimension which is not perception
Nor is it, then, non-perception -
This is, thus, a finer pleasure -

There are those who might, then, say
This is the highest joy and pleasure
Beings can experience
But I do not allow them that -

And what's the reason, then, for this?
Because there is another pleasure
Even finer, thus, than that -
And what, then, is that pleasure, therein?

This is when a mendicant -
Surmounting, and transcending, the
Dimension which is not perception
Nor is it, then, non-perception

Enters and remains in the
Cessation of perception, and
Of feeling, thus, as well, therein -
So this is, thus, a finer pleasure -

Now Ānanda, it might be
That wanderers of other faiths
Might question you in such a way -
‘This Gotama thus speaks of the

Cessation, thereby, of perception
And of feeling, thus, and he
Includes it, then, in happiness -
But how can that be possible?’

When wanderers of other faiths
Thus question you, then you should say -
‘O friends, he does not only speak
Of what is known as happiness

With reference just to pleasant feeling -
But wherever pleasure’s found
And in whatever way, as well
The Blessed One describes it as

Included, thus, in happiness’” -
Then, having heard this wondrous speech
Ānanda was most satisfied
With what the Sage had thus described

That Which is Not Of the Flesh

An adaptation of the Nirāmisasutta

“O mendicants, now I will teach
On that which is not of the flesh
So listen well, and I will speak -
My friends, there’s rapture of the flesh

And rapture that’s not of the flesh
And rapture that’s more spiritual
Than that which is not of the flesh -
And then there’s pleasure of the flesh

And pleasure that’s not of the flesh
And pleasure that’s more spiritual
Than that which is not of the flesh -
And then there’s calmness of the flesh

And calmness that’s not of the flesh
And calmness that’s more spiritual
Than that which is not of the flesh -
There’s liberation of the flesh

And liberation, then, thereby
That’s not thus of the flesh, therein -
And then there is the liberation
Which is, thus, more spiritual

Than that which is not of the flesh -
So what is rapture of the flesh?
There are, therein, these fivefold kinds
Of sensual stimulation, thus -

The sights known by the eye, which are
Desirable, agreeable
Arousing, likeable, and pleasant -
Sounds known by the ear, which are

Desirable, agreeable
Arousing, likeable, and pleasant -
Smells known by the nose, which are
Desirable, agreeable

Arousing, likeable, and pleasant -
Tastes known by the tongue, which are
Desirable, agreeable
Arousing, likeable, and pleasant -

Touch known by the body, that's
Desirable, agreeable
Arousing, likeable, and pleasant -
These are thus the fivefold kinds

Of sensual stimulation, thus -
The rapture that arises from
These fivefold kinds of stimulation
Is called rapture of the flesh -

And what is thus the rapture, then
That is not of the flesh, therein?
It's when a mendicant, thereby
Secluded, then, from sense desire

And also from unskillful deeds
Thus enters in the first absorption
Of the rapture and the bliss, then
Which is born, thus, of seclusion -

Mind in placement and connection -
As the placement and connection
Of the mind are stilled, thereby
They enter in the next absorption

Of the rapture and the bliss, then
Which is born, thus, of immersion -
Clarity and mind at one
Without the placement and connection -

This is known as rapture, then
That is not of the flesh, therein -
What's rapture that's more spiritual
Than that which is not of the flesh?

It's rapture that arises when
A mendicant with taints destroyed
Reviews their mind, which has been freed
From hate, delusion, and from greed -

So what is pleasure of the flesh?
There are, therein, these fivefold kinds
Of sensual stimulation, thus -
The sights known by the eye, which are

Desirable, agreeable
Arousing, likeable, and pleasant -
Sounds known by the ear, which are
Desirable, agreeable

Arousing, likeable, and pleasant -
Smells known by the nose, which are
Desirable, agreeable
Arousing, likeable, and pleasant -

Tastes known by the tongue, which are
Desirable, agreeable
Arousing, likeable, and pleasant -
Touch known by the body, that’s

Desirable, agreeable
Arousing, likeable, and pleasant -
These are thus the fivefold kinds

Of sensual stimulation, thus -
The pleasure that arises from
These fivefold kinds of stimulation
Is called pleasure of the flesh -
And what is thus the pleasure, then

That is not of the flesh, therein?
It’s when a mendicant, thereby
Secluded, then, from sense desire
And also from unskillful deeds

Thus enters in the first absorption
Of the rapture and the bliss, then
Which is born, thus, of seclusion -
Mind in placement and connection -

As the placement and connection
Of the mind are stilled, thereby
They enter in the next absorption
Of the rapture and the bliss, then

Which is born, thus, of immersion -
Clarity and mind at one
Without the placement and connection -
As the rapture fades away

They enter in the third absorption
Filled with equanimity
Attentive, blissful, and aware
And knowing for themselves the bliss

Of which the Noble Ones declare -
‘Equanimous and mindful, thus
The wise one meditates in bliss’ -
This is known as pleasure, then

That is not of the flesh, therein -
What’s pleasure that’s more spiritual
Than that which is not of the flesh?
It’s pleasure that arises when

A mendicant with taints destroyed
Reviews their mind, which has been freed
From hate, delusion, and from greed -
So what is calmness of the flesh?

There are, therein, these fivefold kinds
Of sensual stimulation, thus -
The sights known by the eye, which are
Desirable, agreeable

Arousing, likeable, and pleasant -
Sounds known by the ear, which are
Desirable, agreeable
Arousing, likeable, and pleasant -

Smells known by the nose, which are
Desirable, agreeable
Arousing, likeable, and pleasant -
Tastes known by the tongue, which are

Desirable, agreeable
Arousing, likeable, and pleasant -
Touch known by the body, that’s
Desirable, agreeable

Arousing, likeable, and pleasant -
These are thus the fivefold kinds
Of sensual stimulation, thus -
The calmness that arises from

These fivefold kinds of stimulation
Is called calmness of the flesh -
And what is thus the calmness, then
That is not of the flesh, therein?

Now this is when a mendicant, then
With the giving up of pleasure
And the giving up of pain
And with the disappearance, thus

Of former happiness and sadness
Thereby enters and remains
Within the fourth absorption, in
Neutrality and mindfulness -

With no more pleasure, then, or pain
In mindfulness, and calmness, thus -
So this is known as calmness, then
That is not of the flesh, therein -

What's calmness that's more spiritual
Than that which is not of the flesh?
It's calmness that arises when
A mendicant with taints destroyed

Reviews their mind, which has been freed
From hate, delusion, and from greed -
What's liberation of the flesh?
The liberation which is, thus

Connected with the realm of form
Is liberation of the flesh -
And what is liberation, then
That is not of the flesh, therein?

The liberation which is, thus
Connected with the formless realm
Is thus the liberation, then
That is not of the flesh, therein -

And what is then the liberation
That is thus more spiritual
Than that which is not of the flesh?
It’s freedom that arises when

A mendicant with taints destroyed
Reviews their mind, which has been freed
From hate, delusion, and from greed -
So this is then the liberation

Which is thus more spiritual
Than that which is not of the flesh -
And this is thus the discourse, then
On that which is not of the flesh”

Analysis of Processes

An adaptation of the Dutiyakāmabhūsutta

While Kāmabhū was staying, then
At Macchikāsaṇḍa, thereby
The layman Citta went to him
And put this question, then, to him -

“Dear sir, could you explain to me
How many processes there are?”
“Of processes, then are three -
A process that is physical

A process that is of the speech
And then there is a mental process” -
“But good sir, could you explain
Exactly what each process is?”

“So breathing, then, is physical
While mental placement and connection
Is a process of the speech -
Perception and sensations, are then

Tied up with the mental process” -
“Why is breathing physical?
And why is placement and connection
Thus, a process, then, of speech?

And why is it perception and
Sensations are a mental process?”
“Breathing is a body process
Bound up with the body, and so

That’s why it is physical -
Then first there’s placement of the mind
And keeping it connected, thus
Before the breaking into speech

So that’s why it’s a verbal process -
Then perception and sensations
Are a process of the mind -
They’re bound up with the mind, and so

They are a mental process, thus” -
“But how does one attain cessation
Of perception and sensations?”
“One who enters the cessation

Of perception and sensations
Does not think ‘I’ll gain cessation’
‘I am entering cessation’
Or ‘I’ve entered the cessation

Of perception and sensations’ -
Past development of mind
Has thereby led them to that state” -
“And so, good sir, then could you tell me

When someone attains cessation
Of perception and sensations
Which of these things ceases first -
The corporal, verbal, or the mental?”

“Layman Citta, thus it is
The verbal process ceases first
And then the corporal, then the mental” -
“What is thus the difference, then

Between someone who’s passed away
And one who has attained cessation
Of perception and sensations?”
“Layman Citta, thus it is

When someone has then passed away
Their physical and lexical
And mental processes have ceased -
Their vital forces are, thus, spent

Their warmth is thereby dissipated
And their faculties are gone -
When one has thus attained cessation
Of perception and sensations

Physical and lexical
And mental processes have ceased
But vital forces are not spent -
Their warmth has not been dissipated

And their faculties are clear” -
“Please good sir, could you explain
How one emerges from cessation
Of perception and sensations?”

“One emerging from cessation
Of perception and sensations
Does not thereby have the thought
‘I will emerge from the cessation

Of perception and sensations’
Neither, thereby, do they think
‘Now I’m emerging from cessation
Of perception and sensations’

Nor do they then have the thought
‘I have emerged from the cessation
Of perception and sensations’ -
Past development of mind

Has thereby led them to that state” -
“And please, good sir, could you explain
When one emerges from cessation
Of perception and sensations

Which of these arises first -
The corporal, verbal, or the mental?”
“Layman Citta, thus it is
The mental process rises first

And then the corporal, then the verbal” -
“But good sir, could you explain
Upon emerging from cessation
Of perception and sensations

What are then the kinds of contact
One would thus experience?”
“The kinds of contact, thus, are threefold -
Emptiness, desirelessness

And also, thereby, signlessness” -
“And so, good sir, could you explain
Upon emerging from cessation
Of perception and sensations

What then does their mind incline
Or slant, or thereby slope towards?”
“Their mind will thus incline, or slant
Or thereby slope towards seclusion” -

“But good sir, could you explain
How many things are helpful, then
For thus attaining the cessation
Of perception and sensations?”

“Layman Citta, thus, at last
You’ve asked what should have been asked first!
But nonetheless, I’ll answer you -
For two things are most helpful, then

For thus attaining the cessation
Of perception and sensations -
Focus, thus, of calm abiding
And the wisdom of discernment”

Craving's End

An adaptation of the Catutthasāriputtakoṭṭhikasutta

While Sāriputta thus abode
At Varanasi, in the park
He went up to Mahākoṭṭhita
And addressed him with a question -

“Good Koṭṭhita, can you tell me
Does a perfect one, thereby
Still have existence after death?”
“It’s by the Buddha undeclared” -

“Then does a perfect one, therein
Have non-existence after death?”
“It’s by the Buddha undeclared” -
“Then does a perfect one, therein

Still have existence, thereby, and then
Non-existence, thus, as well?”
“It’s by the Buddha undeclared” -
“Then does a perfect one, therein

Have neither, thus, existence, then
Nor non-existence after death?”
“It’s by the Buddha undeclared” -
“Good sir, when you were asked these questions

All your answers were the same -
‘It’s by the Buddha undeclared’ -
So what’s the reason, and the cause
It’s by the Buddha undeclared?”

“It’s those who take delight in form
And do not truly know or see
Cessation, thus, of form, therein
Who are the ones who thus believe -

‘A perfect one will thereby, then
Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus

Non-existence, thus, as well,' or
'Neither, thus, existence, then
Nor non-existence after death' -
It's those who take delight in feeling

And, thus, do not truly see
Cessation, thus, of feeling, then
Who are the ones who thus believe -
'A perfect one will thereby, then

Still have existence after death,' or
'Non-existence after death,' or
'Both existence, thereby, and thus
Non-existence, thus, as well,' or

'Neither, thus, existence, then
Nor non-existence after death' -
It's those who revel in perception
And, thus, do not truly see

Cessation of perception, then
Who are the ones who thus believe -
'A perfect one will thereby, then
Still have existence after death,' or

'Non-existence after death,' or
'Both existence, thereby, and thus
Non-existence, thus, as well,' or
'Neither, thus, existence, then

Nor non-existence after death' -
It's those who revel in formations
And, thus, do not truly see
Cessation of formations, then

Who are the ones who thus believe -
'A perfect one will thereby, then
Still have existence after death,' or
'Non-existence after death,' or

'Both existence, thereby, and thus
Non-existence, thus, as well,' or
'Neither, thus, existence, then
Nor non-existence after death' -

It’s those who relish consciousness
And do not truly know or see
Cessation, thus, of consciousness
Who are the ones who thus believe -

‘A perfect one will thereby, then
Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus

Non-existence, thus, as well,’ or
‘Neither, thus, existence, then
Nor non-existence after death’ -
It’s those who don’t delight in form

Who, thereby, truly know and see
Cessation, thus, of form then, and
Who are the ones who don’t conceive -
‘A perfect one will thereby, then

Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus
Non-existence, thus, as well,’ or

‘Neither, thus, existence, then
Nor non-existence after death’ -
It’s those who don’t delight in feeling
Who, thus, truly know and see

Cessation, thus, of feeling, and
Who are the ones who don’t conceive -
‘A perfect one will thereby, then
Still have existence after death,’ or

‘Non-existence after death,’ or
‘Both existence, thereby, and thus
Non-existence, thus, as well,’ or
‘Neither, thus, existence, then

Nor non-existence after death’ -
It’s those who do not, thus, delight
Or revel in perception, and
Who thereby truly know and see

Cessation of perception, then
Who are the ones who don't conceive -
'A perfect one will thereby, then
Still have existence after death,' or

'Non-existence after death,' or
'Both existence, thereby, and thus
Non-existence, thus, as well,' or
'Neither, thus, existence, then

Nor non-existence after death' -
It's those who do not, thus, delight
Or revel in formations, and
Who thereby truly know and see

Cessation of formations, then
Who are the ones who don't conceive -
'A perfect one will thereby, then
Still have existence after death,' or

'Non-existence after death,' or
'Both existence, thereby, and thus
Non-existence, thus, as well,' or
'Neither, thus, existence, then

Nor non-existence after death' -
It's those who do not, thus, delight
Or revel, thus, in consciousness
Who thereby truly know and see

Cessation, thus, of consciousness
Who are the ones who don't conceive -
'A perfect one will thereby, then
Still have existence after death,' or

'Non-existence after death,' or
'Both existence, thereby, and thus
Non-existence, thus, as well,' or
'Neither, thus, existence, then

Nor non-existence after death' -
So that's the reason, and the cause
It's by the Buddha undeclared" -
"But could there be another way

By which it could be thus explained
It’s by the Buddha undeclared?”
“O yes, my friend, there could, indeed -
It’s those who revel in existence

And, thus, do not truly see
Cessation of existence, then
Who are the ones who thus believe -
‘A perfect one will thereby, then

Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus
Non-existence, thus, as well,’ or

‘Neither, thus, existence, then
Nor non-existence after death’ -
It’s those who do not, thus, delight
Or revel in existence, and

Who thereby truly know and see
Cessation of existence, then
Who are the ones who don’t conceive -
‘A perfect one will thereby, then

Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus
Non-existence, thus, as well,’ or

‘Neither, thus, existence, then
Nor non-existence after death’ -
That too’s a reason, and a cause
It’s by the Buddha undeclared” -

“But could there be another way
By which it could be thus explained
It’s by the Buddha undeclared?”
“O yes, my friend, there could, indeed -

It’s those who thus delight in grasping
And, thus, do not truly see
Cessation, thus, of grasping, then
Who are the ones who thus believe -

‘A perfect one will thereby, then
Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus

Non-existence, thus, as well,’ or
‘Neither, thus, existence, then
Nor non-existence after death’ -
It’s those who don’t delight in grasping

Who, thus, truly know and see
Cessation, thus, of grasping, and
Who are the ones who don’t conceive -
‘A perfect one will thereby, then

Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus
Non-existence, thus, as well,’ or

‘Neither, thus, existence, then
Nor non-existence after death’ -
That too’s a reason, and a cause
It’s by the Buddha undeclared” -

“But could there be another way
By which it could be thus explained
It’s by the Buddha undeclared?”
“O yes, my friend, there could, indeed -

It’s those who thus delight in craving
And, thus, do not truly see
Cessation, thus, of craving, then
Who are the ones who thus believe -

‘A perfect one will thereby, then
Still have existence after death,’ or
‘Non-existence after death,’ or
‘Both existence, thereby, and thus

Non-existence, thus, as well,’ or
‘Neither, thus, existence, then
Nor non-existence after death’ -
It’s those who don’t delight in craving

Who, thus, truly know and see
Cessation, thus, of craving, and
Who are the ones who don't conceive -
'A perfect one will thereby, then

Still have existence after death,' or
'Non-existence after death,' or
'Both existence, thereby, and thus
Non-existence, thus, as well,' or

'Neither, thus, existence, then
Nor non-existence after death' -
That too's a reason, and a cause
It's by the Buddha undeclared" -

"But could there be another way
By which it could be thus explained
It's by the Buddha undeclared?"
"Your question goes too far, my friend

For what more could you want from this?
For when you come to craving's end
There's no more rebirth to be found
And nothing to be reckoned by"

Knowledge of Conditioned Feeling

An adaptation of the Paṭhamavihārasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, I wish to go
Into retreat for half a month
So no-one should approach me, thus
Except the one who brings me almsfood” -

“Yes, good sir,” they all replied
And no-one thus approached him, then
Except the one who brought the almsfood -
After half a month had passed

The Buddha finished his retreat
And then addressed the mendicants -
“Now I have been abiding in
The insight which I practiced, when

I first became awakened, thus -
I understand that there is feeling
With wrong view as its condition
And right view as its condition

With wrong thinking as condition
And right thinking as condition
With wrong speech as its condition
And right speech as its condition

With wrong action as condition
And right action as condition
With wrong livelihood as well
And thus right livelihood then, too

And with wrong effort as condition
And right effort as condition
With wrong mindfulness as well
And thus right mindfulness, then, too

And concentration as condition
Wrong and right both, once again -
I understand that there is feeling
With desire as its condition

And with thought as its condition -
Also with perception, too -
As long as, thus, desire and thought, then
And perception, are not stilled

Then there is feeling, which will therefore
Have that as condition, then -
And when desire, thereby, and thought, then
And perception, have been stilled

Then there is feeling, which will therefore
Have that as condition, then -
And there is also effort, thereby
To attain the unattained

And when that state has been attained
Then there is feeling, which will therefore
Have that as condition, then" -
Thus, having heard the discourse on

The insight which was practiced, when
The Buddha was awakened, thus
The mendicants were gladdened by
The freedom that had been described

Defilements

Extrapolated from the Āsavasutta and the Esanāsutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O friends, there are these three defilements -
Sensuality, thus, and
Desire, therein, to be reborn
And ignorance is thus the third -

These are the three defilements -
The noble eightfold path should be
Thus nurtured and developed to
Directly know these three defilements -

What’s the noble eightfold path?
It’s when a mendicant promotes
Right view, right purpose, and right speech
Right action, and right livelihood

Right effort, and right mindfulness
And right immersion, thus, as well
Which all rely, thus, on seclusion
Fading off, cessation, and then

Ripen as the letting go -
And furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Which end in the removal, thus

Of greed, aversion, and delusion -
Furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Whose target, destination, and thus

Final culmination, is
Emancipation, thus, from death -
And furthermore, the eightfold path
Is when a mendicant promotes

Right view, right purpose, and right speech
Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well

Which slants, and slopes, and thus inclines
And moves towards extinguishment -
So this is how the eightfold path
Should be, thereby, developed to

Directly know these three defilements -
Thus there are these three defilements -
Sensuality, thus, and
Desire, therein, to be reborn

And ignorance is then the third -
The noble eightfold path should be
Thus nurtured and developed to
Completely understand these three -

And what's the noble eightfold path?
It's when a mendicant promotes
Right view, right purpose, and right speech
Right action, and right livelihood

Right effort, and right mindfulness
And right immersion, thus, as well
Which all rely, thus, on seclusion
Fading off, cessation, and then

Ripen as the letting go -
And furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Which end in the removal, thus

Of greed, aversion, and delusion -
Furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Whose target, destination, and thus

Final culmination, is
Emancipation, thus, from death -
And furthermore, the eightfold path
Is when a mendicant promotes

Right view, right purpose, and right speech
Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well

Which slants, and slopes, and thus inclines
And moves towards extinguishment -
So this is how the eightfold path
Should be, thereby, developed to

Completely understand these three -
So thus there are these three defilements -
Sensuality, thus, and
Desire, therein, to be reborn

And ignorance is then the third -
The noble eightfold path should be
Thus nurtured and developed to
Annihilate these three defilements -

What's the noble eightfold path?
It's when a mendicant promotes
Right view, right purpose, and right speech
Right action, and right livelihood

Right effort, and right mindfulness
And right immersion, thus, as well
Which all rely, thus, on seclusion
Fading off, cessation, and then

Ripen as the letting go -
And furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Which end in the removal, thus

Of greed, aversion, and delusion -
Furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Whose target, destination, and thus

Final culmination, is
Emancipation, thus, from death -
And furthermore, the eightfold path
Is when a mendicant promotes

Right view, right purpose, and right speech
Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well

Which slants, and slopes, and thus inclines
And moves towards extinguishment -
So this is how the eightfold path
Should be, thereby, developed to

Annihilate these three defilements -
Thus there are these three defilements -
Sensuality, thus, and
Desire, therein, to be reborn

And ignorance is then the third -
The noble eightfold path should be
Thus nurtured and developed to
Abandon, then, these three defilements -

What's the noble eightfold path?
It's when a mendicant promotes
Right view, right purpose, and right speech
Right action, and right livelihood

Right effort, and right mindfulness
And right immersion, thus, as well
Which all rely, thus, on seclusion
Fading off, cessation, and then

Ripen as the letting go -
And furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Which end in the removal, thus

Of greed, aversion, and delusion -
Furthermore, the eightfold path
Is when a mendicant promotes
Right view, right purpose, and right speech

Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well
Whose target, destination, and thus

Final culmination, is
Emancipation, thus, from death -
And furthermore, the eightfold path
Is when a mendicant promotes

Right view, right purpose, and right speech
Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thus, as well

Which slants, and slopes, and thus inclines
And moves towards extinguishment -
So this is how the eightfold path
Should be, thereby, developed to

Abandon, then, these three defilements” -
Having heard this wondrous discourse
Everyone was gladdened by
The freedom that had been described

When You Thus Apply The Mind

An adaptation of the Thāniyasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now I will give a teaching on
The fivefold hindrances, and then
The factors of enlightenment
So listen well, and I will speak -

Now when you thus apply the mind
To things that are a basis, then
For sensual lust, it will arise
And once it has arisen, thereby

It intensifies and grows -
And when you thus apply the mind
To things that are a basis, then
For ill-will, then it will arise

And once it has arisen, thereby
It intensifies and grows -
And when you thus apply the mind
To things that are a basis, then

For sloth and torpor, they arise
And once they have arisen, thereby
They intensify and grow -
And when you thus apply the mind

To things that are a basis for
Anxiety and penitence
Then they will thus arise, therein
And once they have arisen, thereby

They intensify and grow -
And when you thus apply the mind
To things that are a basis for
Dubiety, it will arise

And once it has arisen, thereby
It intensifies and grows -
But when you thus apply the mind
To things that are a basis for

The factor of enlightenment
Of mindfulness, then it arises -
Once it has arisen, thus
It comes to full development -

And when you thus apply the mind
To things that are a basis for
The factor of enlightenment
Of insight into principles

Then it will thus arise, therein
And once it has arisen, thus
It comes to full development -
And when you thus apply the mind

To things that are a basis for
The factor of enlightenment
Of energy, then it arises -
Once it has arisen, thus

It comes to full development -
And when you thus apply the mind
To things that are a basis for
The factor of enlightenment

Of rapture, then it will arise
And once it has arisen, thus
It comes to full development -
And when you thus apply the mind

To things that are a basis for
The factor of enlightenment
Of calmness and tranquillity
Then it will thus arise, thereby

And once it has arisen, thus
It comes to full development -
And when you thus apply the mind
To things that are a basis for

The factor of enlightenment
Of concentration, it arises -
Once it has arisen, thus
It comes to full development -

And when you thus apply the mind
To things that are a basis for
The factor of enlightenment
Of equanimity, therein

Then it will thus arise, thereby
And once it has arisen, thus
It comes to full development" -
Then having heard the discourse on

The fivefold hindrances, and thus
The factors of enlightenment
The mendicants were gladdened by
The wisdom that had been described

When Craving Ends

An adaptation of the Taṇhakkhayasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, you should promote
The path, and thus the practice, then
That leads, thereby, to craving’s end -
And what, then, is that path, therein?

It is none other than the seven
Factors of enlightenment -
Of mindfulness, thereby, and thus
Of insight into principles

Of energy, of rapture, and
Tranquillity, and concentration
And then equanimity” -
Then Udāyī said this to him -

“Sir, how then are these seven factors
Cultivated and developed
So they lead to craving’s end?”
“It’s when a mendicant promotes

The factor of enlightenment
Of mindfulness, therein, which thus
Relies then on seclusion, and thus
Fading off, cessation, and then

Ripening as letting go -
Which is abundant, and expansive
Limitless, and free of ill-will -
As they practice in this way

Then craving is, thus, given up
When craving is, thus, given up
Then deeds are also given up
When deeds are, thereby, given up

Then suffering is, thus, given up -
And it is when they generate
The factor of enlightenment
Of insight into principles

Relying on seclusion, and thus
Fading off, cessation, and then
Ripening as letting go -
Which is abundant, and expansive

Limitless, and free of ill-will -
As they practice in this way
Then craving is, thus, given up
When craving is, thus, given up

Then deeds are also given up
When deeds are, thereby, given up
Then suffering is, thus, given up -
And it is when they generate

The factor of enlightenment
Of energy, therein, which thus
Relies then on seclusion, and thus
Fading off, cessation, and then

Ripening as letting go -
Which is abundant, and expansive
Limitless, and free of ill-will -
As they practice in this way

Then craving is, thus, given up
When craving is, thus, given up
Then deeds are also given up
When deeds are, thereby, given up

Then suffering is, thus, given up -
And it is when they generate
The factor of enlightenment
Of rapture then, therein, which thus

Relies then on seclusion, and thus
Fading off, cessation, and then
Ripening as letting go -
And it’s abundant, and expansive

Limitless, and free of ill-will -
As they practice in this way
Then craving is, thus, given up
When craving is, thus, given up

Then deeds are also given up
When deeds are, thereby, given up
Then suffering is, thus, given up -
And it is when they generate

The factor of enlightenment
Thus, of tranquillity, therein
Relying on seclusion, and thus
Fading off, cessation, and then

Ripening as letting go -
Which is abundant, and expansive
Limitless, and free of ill-will -
As they practice in this way

Then craving is, thus, given up
When craving is, thus, given up
Then deeds are also given up
When deeds are, thereby, given up

Then suffering is, thus, given up -
And it is when they generate
The factor of enlightenment
Of concentration, thus, therein

Relying on seclusion, and thus
Fading off, cessation, and then
Ripening as letting go -
Which is abundant, and expansive

Limitless, and free of ill-will -
As they practice in this way
Then craving is, thus, given up
When craving is, thus, given up

Then deeds are also given up
When deeds are, thereby, given up
Then suffering is, thus, given up -
And it is when they generate

The factor of enlightenment
Of equanimity, therein
Relying on seclusion, and thus
Fading off, cessation, and then

Ripening as letting go -
Which is abundant, and expansive
Limitless, and free of ill-will -
As they practice in this way

Then craving is, thus, given up
When craving is, thus, given up
Then deeds are also given up
When deeds are, thereby, given up

Then suffering is, thus, given up -
And so, therefore, when craving ends
Then deeds will thereby end as well -
When deeds end, therein suffering ends”

Entanglers

An adaptation of the Rukkhasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, there are large trees
With bodies huge, and tiny seeds
Which thus entangle other trees
And grow on them as parasites -

The trees which they engulf, thereby
Then break apart, collapse, and fall -
And what then are those giant trees
With bodies huge, and tiny seeds?

The peepal, and the banyan tree
The wavy leaf, the cluster fig
The white fig, and the Moreton Bay -
So these are, thus, those very trees -

So likewise, then, a mendicant
Who has gone forth to homelessness
Abandons sensual pleasures, yet
They’re still beset by pleasures, which

Are thus the same, or worse, and so
They break apart, collapse, and fall -
There are these fivefold hindrances -
Entanglers of the mind, and thus

They’re parasites that weaken wisdom -
Sensual lust is an obstruction
Which enwraps the mind, so it’s a
Parasite that weakens wisdom -

Ill-will, too, is an obstruction
Which enwraps the mind, so it’s a
Parasite that weakens wisdom -
Sloth and torpor are a hindrance

Which enwrap the mind, so they're a
Weakener of wisdom, too -
Anxiety and penitence
Are also an obstruction, therein

Which enwrap the mind, so they're a
Weakener of wisdom, too -
Dubiety is an obstruction
Which enwraps the mind, so it's a

Weakener of wisdom, too -
These are the fivefold hindrances -
Entanglers of the mind, so they are
Parasites that weaken wisdom -

Seven factors of awakening
Are not hindrances, thereby
Or parasites, thus, of the mind
And when these factors are developed

And thus cultivated, then
They lead to the attainment of
The fruit of knowledge, and of freedom -
What, then, are these seven factors?

Firstly, there is mindfulness
Then insight into principles
Then energy, and rapture, and
Tranquillity, and then immersion

And then equanimity -
These seven factors of awakening
Are not hindrances, thereby
Or parasites, thus, of the mind

And when these factors are developed
And thus cultivated, then
They lead to the attainment of
The fruit of knowledge, and of freedom" -

Having heard the discourse on
Entanglers of the mind, therein
The mendicants were gladdened by
The freedom that had been described

Could There Be a Way?

An abridged adaptation of the Pariyāyasutta

“O mendicants, now I’ll address
The claims of those of other faiths
So listen to me carefully
Apply your mind, and I will speak -

When wanderers of other faiths
Assert that they, then, also teach -
‘O mendicants, you should give up
The fivefold hindrances, therein -

Corruptions of the heart, thereby
That weaken wisdom, thus, within -
And truly nurture and promote
The seven factors of awakening’ -

This is how you should respond -
‘But reverends, could there be a way
In which the fivefold hindrances
Are ten, therein, and thus in which

The seven factors of awakening
Thus become fourteen, therein?’
When questioned thus, then they’d be puzzled
And would only get frustrated -

Why, then, would that be the case?
Because this topic is, thereby
Outside their realm of knowledge, therefore
And beyond their element -

There's no-one in this world, I see -
Of Māras, and Divinities
Ascetics, brahmins, gods and humans -
Who could thus resolve these questions

Other than the Perfect One
Or his disciple, or someone
Who’s heard this teaching, thus, from them -
And what, then, is the way in which

The fivefold hindrances are ten?
The sensual lust for what's internal
Is thereby a hindrance, thus
And sensual lust for what's external

Is a hindrance, thus, as well -
So that's how what's concisely called
‘The hindrance, thus, of sensual lust’
Becomes twofold, and furthermore

Aversion, thus, for what's internal
Is thereby a hindrance, and
Aversion, then, for what's external
Is a hindrance, thus, as well -

So that's how what's concisely called
‘The hindrance of aversion’ thus
Becomes twofold, and furthermore, then
Sloth is thus a hindrance, then

And torpor is a hindrance, too -
So that's how what's concisely called
‘The hindrance, thus, of sloth and torpor’
Is twofold, and furthermore

Anxiety’s a hindrance, then
And penitence, a hindrance, too -
So that's how what's concisely called
‘The hindrance that's inherent in

Anxiety and penitence’
Becomes twofold, and furthermore, then
Doubt about internal things
Is thus a hindrance, thereby, and then

Doubt about external things
Is also then a hindrance, too -
So that's how what's concisely called
‘The hindrance of dubiety’

Becomes twofold, and that is how
The fivefold hindrances are ten -
And what, then, is the way in which
The seven factors of awakening

Thus become fourteen, therein?
Now, mindfulness which is, therein
For anything internal is
The factor of awakening

Of mindfulness, therein, thereby
And mindfulness which is, therein
For anything external is
The factor of awakening

Of mindfulness, as well, so therefore
That's how it becomes twofold -
And probing and inquiring into
Inner things with wisdom, is

The factor of awakening
Of analysing principles -
And probing and inquiring into
Outer things with wisdom, is

The factor of awakening
Of analysing principles
And that's how it becomes twofold -
And tactile energy is, thus

The factor of awakening
Of energy, therein, and thereby
Mental energy is thus
The factor of awakening

Of energy, as well, so therefore
That's how it becomes twofold -
And rapture while the mind is, thus
In placement and connection is

The factor of awakening
Of rapture, therein, and so therefore
Rapture once the mind is not
In placement and connection is

The factor of awakening
Of rapture, thus, as well, so therefore
That's how it becomes twofold -
And tactile calmness is, thereby

The factor of awakening
Of calmness and tranquillity -
And mental calmness also is
The factor of awakening

Of calmness and tranquillity
And that's how it becomes twofold -
Immersion with the mind, thereby
In placement and connection is

The factor of awakening
Thus, of immersion, and therefore
Immersion with the mind without
That placement and connection is

The factor of awakening
Thus, of immersion, then, as well
And that's how it becomes twofold -
And equanimity, which is

Thus, for internal things, then, is
The factor of awakening
Of equanimity, therein -
And equanimity, which is

Thus, for external things, then, is
The factor of awakening
Of equanimity, as well
And that's how it becomes twofold -

So this is thus the way in which
The seven factors of awakening
Thus become fourteen, therein -
And this is how you should respond

To claims by those of other faiths" -
Then having heard this wondrous discourse
Everyone was gladdened by
The wisdom that had been described

With Direction and Without

An abridged adaptation of the Bhikkhunupassayasutta

While the Buddha was abiding
Near Vesālī, in the Grove
In answer to a question, thereby
To Ānanda, thus, he spoke -

“Ānanda, it is very true
That anyone who meditates, thus
With their mind established in
The fourfold kinds of mindfulness

Can thus expect to realise
A greater wisdom than before -
So what, then, are these fourfold kinds
Of mindfulness immersion, thus?

It’s when a mendicant, thereby
Observes an aspect of the body -
Keen, aware, and mindfully
Abandoning their hate and greed -

And as they thereby, thus, observe
An aspect of the body, then
A fever in the body rises
Based upon the body, or

A sluggishness of mind comes, or
The mind is scattered outwardly -
And so they then direct their mind
Towards a most inspiring sign

Of love for all, or just the breath
Or recollection, thereby, of
The Buddha’s qualities, therein -
And as they do so, joy arises

Being joyful, rapture comes
And then when rapture fills the mind
In calmness, thus, the body rests -
From calmness, thereby, bliss arises

And then in this state of bliss
The mind immerses in samādhi -
So it is that they reflect -
‘My mind’s direction is complete

So let me now relax, therein’ -
And so they thus relax the mind
Without the placement or connection -
In this state, they understand -

‘My mind is thus abiding now
Without the placement or connection -
Mindful, thus, within myself
In happiness, I now abide’ -

And furthermore, a mendicant
Observes an aspect of sensations -
Keen, aware, and mindfully
Abandoning their hate and greed -

And as they thereby, thus, observe
An aspect of sensations, then
A fever in the body rises
Based upon sensations, or

A sluggishness of mind comes, or
The mind is scattered outwardly -
And so they then direct their mind
Towards a most inspiring sign

Of love for all, or just the breath
Or recollection, thereby, of
The Buddha’s qualities, therein -
And as they do so, joy arises

Being joyful, rapture comes
And then when rapture fills the mind
In calmness, thus, the body rests -
From calmness, thereby, bliss arises

And then in this state of bliss
The mind immerses in samādhi -
So it is that they reflect -
‘My mind’s direction is complete

So let me now relax, therein' -
And so they thus relax the mind
Without the placement or connection -
In this state, they understand -

'My mind is thus abiding now
Without the placement or connection -
Mindful, thus, within myself
In happiness, I now abide' -

And furthermore, a mendicant
Observes an aspect of the mind, then
Keen, aware, and mindfully
Abandoning their hate and greed -

And as they thereby, thus, observe
An aspect of the mind, therein
A fever in the body rises
Based upon the mind, thus, or

A sluggishness of mind comes, or
The mind is scattered outwardly -
And so they then direct their mind
Towards a most inspiring sign

Of love for all, or just the breath
Or recollection, thereby, of
The Buddha's qualities, therein -
And as they do so, joy arises

Being joyful, rapture comes
And then when rapture fills the mind
In calmness, thus, the body rests -
From calmness, thereby, bliss arises

And then in this state of bliss
The mind immerses in samādhi -
So it is that they reflect -
'My mind's direction is complete

So let me now relax, therein' -
And so they thus relax the mind
Without the placement or connection -
In this state, they understand -

‘My mind is thus abiding now
Without the placement or connection -
Mindful, thus, within myself
In happiness, I now abide’ -

And furthermore, a mendicant
Observes an aspect of conditions -
Keen, aware, and mindfully
Abandoning their hate and greed -

And as they thereby, thus, observe
An aspect of conditions, then
A fever in the body rises
Based upon conditions, or

A sluggishness of mind comes, or
The mind is scattered outwardly -
And so they then direct their mind
Towards a most inspiring sign

Of love for all, or just the breath
Or recollection, thereby, of
The Buddha’s qualities, therein -
And as they do so, joy arises

Being joyful, rapture comes
And then when rapture fills the mind
In calmness, thus, the body rests -
From calmness, thereby, bliss arises

And then in this state of bliss
The mind immerses in samādhi -
So it is that they reflect -
‘My mind’s direction is complete

So let me now relax, therein’ -
And so they thus relax the mind
Without the placement or connection -
In this state, they understand -

‘My mind is thus abiding now
Without the placement or connection -
Mindful, thus, within myself
In happiness, I now abide’ -

So that's how there's development
Thus taking place, then, with direction -
How is there development
Thus taking place, without direction?

With their mind, then, not directed
Outwardly, a mendicant
Will thereby know, and understand -
'It's not directed outwardly' -

And furthermore, they understand -
'Before, behind, it's unconstricted
Freed, thereby, and undirected' -
Furthermore, they understand -

'And in immersion, therein, I
Observe an aspect of the body -
Keen, aware, and mindful, thus
And so it is, I dwell in bliss' -

And with their mind, then, not directed
Outwardly, a mendicant
Will thereby know, and understand -
'It's not directed outwardly' -

And furthermore, they understand -
'Before, behind, it's unconstricted
Freed, thereby, and undirected' -
Furthermore, they understand -

'And in immersion, therein, I
Observe an aspect of sensations -
Keen, aware, and mindful, thus
And so it is, I dwell in bliss' -

And with their mind, then, not directed
Outwardly, a mendicant
Will thereby know, and understand -
'It's not directed outwardly' -

And furthermore, they understand -
'Before, behind, it's unconstricted
Freed, thereby, and undirected' -
Furthermore, they understand -

‘And in immersion, therein, I
Observe an aspect of the mind, then
Keen, aware, and mindful, thus
And so it is, I dwell in bliss’ -

And with their mind, then, not directed
Outwardly, a mendicant
Will thereby know, and understand -
‘It’s not directed outwardly’ -

And furthermore, they understand -
‘Before, behind, it’s unconstricted
Freed, thereby, and undirected’ -
Furthermore, they understand -

‘And in immersion, therein, I
Observe an aspect of conditions -
Keen, aware, and mindful, thus
And so it is, I dwell in bliss’ -

Ānanda, now then, I have taught
Development, thus, with direction
And then that without direction -
All of this I’ve done for you

Because I want what’s best for you -
So here then, are these roots of trees
And here then, are these empty huts -
Now meditate, and don’t delay

Or you’ll regret it, thus I pray!”
Then having heard the Buddha’s words
Ānanda was most satisfied
With what the Sage had thus described

The Ones Who Live as Their Own Island

An adaptation of the Ukkacelasutta

While the Buddha thus abode
At Ukkacela, on the Ganges
Looking at the silent Saṅgha
To the mendicants, he spoke -

“Now Sāriputta, thereby, and then
Moggallāna are now quenched
And this assembly seems to me
A vacant hall of emptiness -

This meeting never used to be
As empty as it seems right now
Nor did I ever have concern
Regarding where those Sages dwelt -

The Buddhas of the past and future
All have pairs of chief disciples
Who, at best, are equal, thus
To Sāriputta, thereby, and then

Moggallāna, thus, as well -
For it is an amazing trait
Of Sages such as this, that they
Fulfill the Teacher’s wishes, and

Comply, thereby, with admonitions -
And they’re liked, and thus approved
Respected, thereby, and admired
By the four assemblies, thus -

And it is an amazing trait, then
Of the Perfect One, therein, that
When such excellent disciples
Thus become, then, fully quenched

He does not sorrow or lament -
For how, then, could it possibly
Thus, come about that what is born
Created, and conditioned, thus

And subject to disintegration
Not, thereby, disintegrate?
That simply is not possible -
Suppose there was a large tree, thus

Possessed of heartwood, therein, and
The largest branches then broke off -
So likewise, in the standing Saṅgha
Thus, possessed of heartwood, therein

Sāriputta, thereby, and then
Moggallāna are now quenched -
For how, then, could it possibly
Thus, come about that what is born

Created, and conditioned, thus
And subject to disintegration
Not, thereby, disintegrate?
That simply is not possible -

So you should live as your own island -
Your own refuge, with no other -
Let the teaching be your island
And your refuge, with no other -

How, therefore, is this achieved?
It’s when a mendicant, thereby
Observes an aspect of the body
Keen, aware, and mindfully

Abandoning their hate and greed -
And furthermore, a mendicant
Observes an aspect of sensations
Keen, aware, and mindfully

Abandoning their hate and greed -
And furthermore, a mendicant
Observes an aspect of the mind, then
Keen, aware, and mindfully

Abandoning their hate and greed -
And furthermore, a mendicant
Observes an aspect of conditions
Keen, aware, and mindfully

Abandoning their hate and greed -
So that is how a mendicant
Should live, therefore, as their own island
Their own refuge, with no other -

With the teaching as their island
And their refuge, with no other -
Whether now, or when I'm gone
The ones who live as their own island

Their own refuge, with no other -
With the teaching as their island
And their refuge, with no other -
Those who want to train, thereby

Shall be the best, then, of the best" -
Then having heard this wondrous discourse
Everyone was gladdened by
The freedom that had been described

The Fivefold Faculties

An adaptation of the Dutiyavibhaṅgasutta

“O mendicants, now I will teach
The fivefold faculties, therein
So listen well, and I will speak -
There are these fivefold faculties -

The faculties of faith, therein
And energy, and mindfulness
Immersion, then, and wisdom too -
And what's the faculty of faith?

It's when someone has faith, then, in
The Perfect One’s awakening -
‘That Blessed One’s perfected, and
A fully awakened Buddha, thus -

Accomplished both in knowledge, then
And conduct, and most holy, too -
A knower of the world, and thus
The best of guides for those who are, thus

Fit for training on the path -
A teacher of both gods and humans
Who’s awakened and most blessed’ -
And what, then, is the faculty

That's known as energy, therein?
It’s when a mendicant abides
With energy aroused, thereby
For giving up unskillful states

And cultivating skillful ones -
They’re strong, and staunchly vigorous -
Not slacking off, then, when it comes to
Cultivating skillful states -

They generate desire, and thus
Endeavour, stir up energy
Exert the mind, and thereby strive
So bad, unskillful qualities

Do not, then, have the chance to rise -
They generate desire, and thus
Endeavour, stir up energy
Exert the mind, and thereby strive

So bad, unskillful qualities
That have arisen, will decline -
They generate desire, and thus
Endeavour, stir up energy

Exert the mind, and thereby strive
So worthy, skillful qualities
Are given every chance to rise -
They generate desire, and thus

Endeavour, stir up energy
Exert the mind, and thereby strive
So worthy, skillful qualities
That have arisen, thus remain

Are not misplaced, but magnified
And reach their full maturity
Completed by development -
So this is what is known, then, as

The faculty of energy -
And what, then, is the faculty
That's known as mindfulness, therein?
It’s when a mendicant is mindful, and

They have the utmost clarity
Alertness, and ability
To thus remember and recall
What happened in the distant past -

And so it is they meditate
Observing aspects of the body
Keen, aware, and mindfully
Abandoning their hate and greed -

And furthermore, they meditate
Observing aspects of sensations
Keen, aware, and mindfully
Abandoning their hate and greed -

And furthermore, they meditate
Observing aspects of the mind, then
Keen, aware, and mindfully
Abandoning their hate and greed -

And furthermore, they meditate
Observing aspects of conditions
Keen, aware, and mindfully
Abandoning their hate and greed -

So this is what is known, then, as
The faculty of mindfulness -
And what, then, is the faculty
That's known, thus, as immersion, then?

It’s when a mendicant, thereby
Relying, thus, on letting go
Attains immersion, therein, and
A coalescence, then, of mind -

Secluded, then, from sense desire
And also from unskillful deeds
They enter in the first absorption
Of the rapture and the bliss, then

Which is born, thus, of seclusion -
Mind in placement and connection -
As the placement and connection
Of the mind are stilled, thereby

They enter in the next absorption
Of the rapture and the bliss, then
Which is born, thus, of immersion -
Clarity and mind at one

Without the placement and connection -
As the rapture fades away
They enter in the third absorption
Filled with equanimity

Attentive, blissful, and aware
And knowing for themselves the bliss
Of which the Noble Ones declare -
‘Equanimous and mindful, thus

The wise one meditates in bliss' -
And with the giving up of pleasure
And the giving up of pain
And with the disappearance, thus

Of former happiness and sadness
Then they enter and remain
Within the fourth absorption, in
Neutrality and mindfulness

With no more pleasure, then, or pain -
In mindfulness, and calmness, thus -
So this is what is known, then, as
The faculty, thus, of immersion -

What, then, is the faculty
That's known as wisdom, thus, therein?
It's when a noble one is wise
And so they have the wisdom, then

Of origin and disappearance
Rise and fall, and transience
That's noble, penetrative, and thus
Leads to the cessation, then

Of suffering, thereby, in the round
And so it is they understand -
'The truth of suffering, then, is this
And this is, thus, its origin

And this is its cessation, thus -
And this, the practice leading, then
To the cessation, thus, of suffering -
This is what is known, then, as

The faculty of wisdom, and
These are the fivefold faculties" -
Then everyone was gladdened by
The wisdom that had been described

Faculties of Feeling

An abridged adaptation of the Tatiyavibhaṅgasutta

“O mendicants, now I will teach
The fivefold faculties of feeling -
Listen to me carefully
Apply your mind, and I will speak -

There are these faculties of feeling -
There is pleasure, thus, and pain
And joy, thereby, and sadness, too
And equanimity, as well -

And what’s the faculty of pleasure?
It is tactile pleasure, thus
And physical enjoyment, too
And thus the pleasant feeling, then

That’s born from tactile contact, thus -
And what’s the faculty of pain?
It's pain, therefore, that's physical
And physical unpleasantness

And thus the painful feeling, then
That’s born from tactile contact, thus -
And what’s the faculty of joy?
It's mental pleasure, thereby, and

Enjoyment of the mind, therein
And thus the pleasant feeling, then
That’s born from contact of the mind -
And what’s the faculty of sadness?

It is mental pain, and thus
Displeasure of the mind, therein
And thus the painful feeling, then
That’s born from contact of the mind -

And what is equanimity?
It's feeling, therefore, which is thereby
Neither pleasant nor unpleasant
Whether physical or mental -

And so within this context, then
The faculties of joy and pleasure
Should be seen as pleasant feeling -
Faculties of pain and sadness

Should be seen as painful feeling -
And the faculty, therein
Of equanimity, thereby
Should thus be seen as neutral feeling -

That is how these faculties -
Depending, thus, on how they're taught -
From five, thereby, turn into three
And then from three, turn into five"

When You Rub Two Sticks Together

An adaptation of the Kaṭṭhopamasutta

“Now I will teach in more detail
The fivefold faculties of feeling -
Listen to me carefully
Apply your mind, and I will speak -

There are these faculties of feeling -
There is pleasure, thus, and pain
And joy, thereby, and sadness, too
And equanimity, as well -

Now, when you rub two sticks together
Heat is made, and fire produced -
But when you part the sticks, thereby
And lay them down, then, to one side

All corresponding heat will cease -
So likewise pleasure rises, thus
Dependent on a contact, then
To be experienced as pleasant -

When you're in a state of pleasure
Thus it is you understand -
‘Now I am in a state of pleasure’ -
With cessation of that contact

To be felt as pleasant, thus
You understand the corresponding
Faculty of pleasure, which
Had thus arisen, thereby ceases -

Likewise pain arises, thus
Dependent on a contact, then
To be experienced as painful -
When you're in a state of pain, then

Thus it is you understand -
‘Now I am in a state of pain -
But with cessation of that contact
To be felt as painful, thus

You understand the corresponding
Faculty of pain, then, which
Had thus arisen, thereby ceases -
Likewise joy arises, thus

Dependent on a contact, then
To be experienced as joyful -
When you're in a state of joy, then
Thus it is you understand -

‘Now I am in a state of joy -
But with cessation of that contact
To be felt as joyful, thus
You understand the corresponding

Faculty of joy, then, which
Had thus arisen, thereby ceases -
Likewise sadness rises, thus
Dependent on a contact, then

To be experienced as sadness -
When you're in a state of sadness
Thus it is you understand -
‘Now I am in a state of sadness -

With cessation of that contact
To be felt as sadness, thus
You understand the corresponding
Faculty of sadness, which

Had thus arisen, thereby ceases -
Likewise equanimity
Arises, thus, dependent on
A contact to be felt, then, as

Equanimous, therein
And when you're in a state, thereby
Of equanimity, therein
Then thus it is you understand -

‘Now I'm abiding in a state
Of equanimity, therein’ -
And with cessation of that contact
To be thus experienced

As equanimous, therein
You know the agnate faculty
Of equanimity, then, which
Had thus arisen, thereby ceases -

So that's why it was said before, that
When you rub two sticks together
Heat is made, and fire produced -
But when you part the sticks, thereby

And lay them down, then, to one side
All corresponding heat will cease” -
Then everyone was gladdened by
The wisdom that had been described

While a Monk is Meditating

An adaptation of the Uppaṭipāṭikasutta

“O mendicants, now I will teach
The fivefold faculties of feeling
In the order, thus, in which
They are to be abandoned, then

Through cultivation of absorption -
Listen to me carefully
Apply your mind, and I will speak -
There are these faculties of feeling -

There is pain, therein, and sadness
And then pleasure, thus, and joy
And then there’s calmness, thus, as well -
Now while a monk is meditating -

Earnest, keen, and resolute -
The faculty of pain arises
And they understand, thereby -
‘The faculty of pain, therein

Has thus arisen, now, within me
And this pain then has a basis
Source, condition, and a reason -
It is thus not possible

This faculty of pain could, thus
Arise without a basis, or
A source, condition, or a reason’ -
So it is they understand

The faculty of pain, thus, and
Its origin, cessation, and then
Where that faculty of pain
That has arisen and appeared, thus

Ceases then, without remainder -
Where, then, does that faculty
Surcease, thereby, without remainder?
It is when a mendicant

Who's quite secluded from desires
And also from unwholesome things
Thus, enters in the first absorption
With the bliss born of seclusion -

Mind in placement, and connected -
This is where that faculty
Of pain that has arisen, thus
Surceases, then, without remainder -

They are called a mendicant
Who understands cessation of
The faculty of pain, and thus
Applies their mind, then, to that end -

And while a monk is meditating -
Earnest, keen, and resolute -
The faculty of sadness rises
And they understand, thereby -

‘The faculty of sadness, then
Has thus arisen, now, within me
And this sadness has a basis
Source, condition, and a reason -

It is thus not possible
This faculty of sadness could
Arise without a basis, or
A source, condition, or a reason’ -

So it is they understand
The faculty of sadness, and
Its origin, cessation, and then
Where that faculty of sadness

That’s arisen and appeared, thus
Ceases then, without remainder -
Where, then, does that faculty
Surcease, thereby, without remainder?

It is when a mendicant, then
As the placement and connection
Of the mind are stilled, thereby
Thus enters in the next absorption

Of the rapture and the bliss, then
Which is born, thus, of immersion -
Clarity and mind at one
Without the placement and connection -

This is where that faculty
Of sadness that's arisen, thus
Surceases, then, without remainder -
They are called a mendicant

Who understands cessation of
The faculty of sadness, and
Applies their mind, then, to that end -
And while a monk is meditating -

Earnest, keen, and resolute -
The faculty of pleasure rises
And they understand, thereby -
'The faculty of pleasure, then

Has thus arisen, now, within me
And this pleasure has a basis
Source, condition, and a reason -
It is thus not possible

This faculty of pleasure could
Arise without a basis, or
A source, condition, or a reason' -
So it is they understand

The faculty of pleasure, and
Its origin, cessation, and then
Where that faculty of pleasure
That's arisen and appeared, thus

Ceases then, without remainder -
Where, then, does that faculty
Surcease, thereby, without remainder?
It is when a mendicant, then

As the rapture fades away
Thus enters in the third absorption
Filled with equanimity
Attentive, blissful, and aware

And knowing for themselves the bliss
Of which the Noble Ones declare -
‘Equanimous and mindful, thus
The wise one meditates in bliss’ -

So this is where that faculty
Of pleasure that’s arisen, thus
Surceases, then, without remainder -
They are called a mendicant

Who understands cessation of
The faculty of pleasure, and
Applies their mind, then, to that end -
And while a monk is meditating -

Earnest, keen, and resolute -
The faculty of joy arises
And they understand, thereby -
‘The faculty of joy, therein

Has thus arisen, now, within me
And this joy then has a basis
Source, condition, and a reason -
It is thus not possible

This faculty of joy could, thus
Arise without a basis, or
A source, condition, or a reason’ -
So it is they understand

The faculty of joy, thus, and
Its origin, cessation, and then
Where that faculty of joy
That has arisen and appeared, thus

Ceases then, without remainder -
Where, then, does that faculty
Surcease, thereby, without remainder?
It is when a mendicant, then

With the giving up of pleasure
And the giving up of pain
And with the disappearance, thus
Of former happiness and sadness

Thereby enters and remains
Within the fourth absorption, in
Neutrality and mindfulness
With no more pleasure, then, or pain -

In mindfulness, and calmness, thus -
So this is where that faculty
Of joy that has arisen, thus
Surceases, then, without remainder -

They are called a mendicant
Who understands cessation of
The faculty of joy, and thus
Applies their mind, then, to that end -

And while a monk is meditating -
Earnest, keen, and resolute -
The faculty of calmness rises
And they understand, thereby -

‘The faculty of calmness, then
Has thus arisen, now, within me
And this calmness has a basis
Source, condition, and a reason -

It is thus not possible
This faculty of calmness could
Arise without a basis, or
A source, condition, or a reason’ -

So it is they understand
The faculty of calmness, and
Its origin, cessation, and then
Where that faculty of calmness

That’s arisen and appeared, thus
Ceases then, without remainder -
Where, then, does that faculty
Surcease, thereby, without remainder?

It is when a mendicant
Surmounting, and transcending, the
Dimension which is not perception
Nor is it, then, non-perception

Enters and remains in the
Cessation of perception, and
Of feeling, thus, as well, therein -
So this is where that faculty

Of calmness that’s arisen, thus
Surceases, then, without remainder -
They are called a mendicant
Who understands cessation of

The faculty of calmness, and
Applies their mind, then, to that end” -
Then having heard this wondrous discourse
On the understanding of

The faculties of feeling, and thus
Where they cease, without remainder
Everyone was gladdened by
The freedom that had been described

One Thing

An adaptation of the Ekadhammasutta

Now while the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“When one thing is developed, thus
And cultivated, it is thereby
Fruitful, thus, and beneficial -
What, then, is that one thing, therefore?

It is mindfulness of breathing -
And how is mindfulness of breathing
Cultivated so that it is
Fruitful, thus, and beneficial?

It is when a mendicant, then
Having ventured to a wood
A root of tree, or empty hut
Then sits cross-legged, on the earth

And keeps their body, thus, erect
And sets their mindfulness in front -
Then ever mindful, they breathe in
And ever mindful, they breathe out -

And when their breathing-in is heavy
Then they know that it is heavy
When their breathing-out is heavy
Then they know that it is heavy -

When their breathing-in is subtle
Then they know that it is subtle
When their breathing-out is subtle
Then they know that it is subtle -

Thus it is, they train like this -
‘The breath goes in throughout the body
And goes out throughout the body -
Breathing in, I calm the body

Breathing out, I calm the body
Breathing in, I go through rapture
Breathing out, I go through rapture -
Breathing in, I go through bliss

And breathing out, I go through bliss' -
And thus it is, they train like this -
'I'll breathe in and experience
The mental process, therein, and

I'll breathe out and experience
The mental process, therein, and
When breathing in, I thereby calm
The mental process, therein, and

When breathing out, I thereby calm
The mental process, therein, and
I'll breathe in and experience
The mind, therein, and also then

I'll breathe out and experience
The mind, therein, and also thereby
Breathing in, I please the mind
And breathing out, I please the mind' -

And thus it is, they train like this -
'I'll breathe in and immerse the mind, thus
In samādhi, thereby, and
I'll breathe out and immerse the mind, thus

In samādhi, then, as well -
And breathing in, I free the mind
And breathing out, I free the mind -
I'll breathe in and observe, thereby

Impermanence, therein, and then
I'll breathe out and observe, thereby
Impermanence, and furthermore
I'll breathe in while I'm thus observing

Fading off, therein, and thus
I'll breathe out while I'm thus observing
Fading off, therein, as well -
And breathing in, I thus observe

Cessation, thereby, and then also
Breathing out, I thus observe
Cessation, thus, and finally
I'll breathe in while I'm thus observing

Letting go, therein, and thus
I'll breathe out while I'm thus observing
Letting go, therein, as well' -
So thus it is, they train like this

And this is therefore one thing, which
When cultivated and developed
In this way, is very fruitful
And thus beneficial, too" -

Then having heard this discourse on
The one thing to be cultivated
Everyone was gladdened by
The freedom that had been described

There's a Time When Meditating

An abridged adaptation of the Kimilasutta

While the Buddha was abiding
At Kimbilā, in the Wood
Then in response, thus, to a question
To Ānanda, then, he spoke -

“Now there's a time when meditating
For a mendicant, therein
That when their breathing-in is heavy
Then they know that it is heavy

When their breathing-out is heavy
Then they know that it is heavy -
When their breathing-in is subtle
Then they know that it is subtle

When their breathing-out is subtle
Then they know that it is subtle -
So they practice, then, like this -
‘The breath goes in throughout the body

And goes out throughout the body -
Breathing in, I calm the body
Breathing out, I calm the body’ -
Thus it is, a mendicant

In meditation, therein, thus
Observes an aspect of the body
Keen, aware, and mindfully
Abandoning their hate and greed -

And why is this the case, thereby?
Because the breath’s a certain aspect
Of the body thus, I say -
And there's a time a mendicant

Will practice, thereby, in this way -
‘When breathing in, I go through rapture
Breathing out, I go through rapture -
Breathing in, I go through bliss

And breathing out, I go through bliss' -
And so they practice, then, like this -
'I'll breathe in and experience
The mental process, therein, and

I'll breathe out and experience
The mental process, therein, and
When breathing in, I thereby calm
The mental process, therein, and

When breathing out, I thereby calm
The mental process, therein,' and so
Thus it is, a mendicant
In meditation, therein, thus

Observes an aspect, then, of feelings
Keen, aware, and mindfully
Abandoning their hate and greed -
And why is this the case, thereby?

Because the focusing of mind
On breathing in and breathing out
Is thus a certain aspect, then
Of feelings, therein, thus I say -

And there's a time a mendicant
Will practice, thereby, in this way -
'I'll breathe in and experience
The mind, therein, and also then

I'll breathe out and experience
The mind, therein, and also thereby
Breathing in, I please the mind
And breathing out, I please the mind' -

And so they practice, then, like this -
'I'll breathe in and immerse the mind, thus
In samādhi, thereby, and
I'll breathe out and immerse the mind, thus

In samādhi, then, as well -
And breathing in, I free the mind
And breathing out, I free the mind' -
And thus it is, a mendicant

In meditation, therein, thus
Observes an aspect of the mind, then
Keen, aware, and mindfully
Abandoning their hate and greed -

And why is this the case, thereby?
Because there's no development, thus
Of immersion, then, without this
Mindfulness of breathing, thus -

And there's a time a mendicant
Will practice, thereby, in this way -
'I'll breathe in and observe, thereby
Impermanence, therein, and then

I'll breathe out and observe, thereby
Impermanence, and furthermore
I'll breathe in while I'm thus observing
Fading off, therein, and thus

I'll breathe out while I'm thus observing
Fading off, therein, as well -
And breathing in, I thus observe
Cessation, thereby, and then also

Breathing out, I thus observe
Cessation, thus, and finally
I'll breathe in while I'm thus observing
Letting go, therein, and thus

I'll breathe out while I'm thus observing
Letting go, therein, as well' -
And thus it is, a mendicant
In meditation, therein, thus

Observes an aspect of conditions
Keen, aware, and mindfully
Abandoning their hate and greed -
For having seen with wisdom, thus

The giving up of hate and greed
They rest in equanimity -
Suppose there was a heap of sand
Thus, standing at a crossroads, and

A chariot came thundering by
From east, or west, or north, or south
And thus destroyed that heap of sand -
So likewise, when a mendicant

Is meditating, and observes
An aspect of the body, or
The feelings, or the mind, then, or
Conditions, thereby, they destroy

The bad, unskillful qualities” -
Then having heard this wondrous discourse
Everyone was gladdened by
The wisdom that had been described

If I Were to Die Right Now

An adaptation of the Paṭhamamahānāmasutta

While the Buddha was abiding
At Kapilavatthu, then
The Sakyan known as Mahānāma
Went to him, and then he said -

“Kapilavatthu is successful
Prosperous, and populous
And filled with one-way cul-de-sacs -
And often in the afternoon, then

After paying homage to
The Buddha, or a mendicant
I go into Kapilavatthu
And encounter elephants

And horses, carts, and chariots
And people in the cul-de-sacs -
And at that time my mindfulness, thus
Of the Buddha, Dharma, and

The Saṅgha is then lost, thereby
And so I ponder to myself, then -
‘If I were to die right now
Where would my next life be reborn?’”

“O Mahānāma, do not fear!
Your death is nothing to be feared -
Your passing, thus, will not be bad -
Now take someone whose mind has been

Imbued with ethics, faith, and learning
Generosity, and wisdom
For a lengthy span of time -
Their body’s formed, and made up of

The fourfold elements, therein
Produced by mother, thus, and father
Built up from the nutriments -
They’re prone, thus, to impermanence -

To wearing down, erosion, and
Disintegration, and destruction -
At that time, the crows and hawks
The vultures, hounds, and jackals, thus

And many kinds of little creatures
Will devour their body, thus
But nonetheless, their mind will rise up
Headed for a higher place -

Suppose a person was to sink
A pot of ghee into a lake
And then they break it open, thus
The shards would sink down to the bottom

But the ghee itself would rise up
Headed for a higher place -
So likewise, when your mind has been
Imbued with ethics, faith, and learning

Generosity, and wisdom
For a lengthy span of time, then
Though your body's formed, thereby
And made up of the elements -

Produced by mother, thus, and father
Built up from the nutriments -
And though it is impermanent
And also prone, and liable

To wearing down, erosion, and
Disintegration, and destruction
Whereby, then, the crows and hawks
The vultures, hounds, and jackals, thus

And many kinds of little creatures
Will devour your body, thus -
Yet nonetheless, your mind will rise up
Headed for a higher place -

For Mahānāma, thus it is
Accordingly, your mind has been
Imbued with ethics, faith, and learning
Generosity, and wisdom

For a lengthy span of time -
So Mahānāma, do not fear!
Your death is nothing to be feared -
Your passing, thus, will not be bad”

Those Who Are Exempt From Hell

An adaptation of the Paṭhamasaraṇānisakkasutta

Now while the Buddha was abiding
At Kapilavatthu, then
The Sakyan known as Sarakāni
Died and passed away, therein -

The Buddha then declared that he
Was thereby a stream-enterer -
Not liable to be reborn
In lower realms, and thus assured

And destined for awakening -
On hearing this, then several Sakyans
Came together and complained -
‘O lord, it’s unbelievable -

It seems that anyone can be
Declared as a stream-enterer -
For even Sarakāni has been
Labelled a stream-enterer

Despite the fact that he was weak
And liked to guzzle alcohol” -
The Sakyan, Mahānāma, then
Went to the Buddha, and prostrated

Sat down to one side of him
And told him what had happened, thus -
And so the Buddha then responded -
‘Mahānāma, when a layman

Has, thus, gone for refuge in
The Buddha, Dharma, and the Saṅgha
For a lengthy span of time
They cannot go to lower realms -

And if there’s anyone, thereby
Who should be rightly said to have
Completely gone for refuge in
The Buddha, Dharma, and the Saṅgha

For a lengthy span of time
Then it’s the Sakyan, Sarakāni -
Take a certain person, with
Experiential confidence, thus

In the Blessed One, therein -
'That Blessed One’s perfected, and
A fully awakened Buddha, thus -
Accomplished both in knowledge, then

And conduct, and most holy, too -
A knower of the world, and thus
The best of guides for those who are, thus
Fit for training on the path -

A teacher of both gods and humans
Who’s awakened and most blessed' -
And so they also, thereby, have
Experiential confidence, thus

In the teaching, then, as well -
‘The teaching’s very well expounded
By the Blessed One, therein -
Apparent in the present life

Immediately effective, thus
Inviting of inspection, and thus
Relevant therein, so that
The wise can know it for themselves’ -

And so they also, thereby, have
Experiential confidence, thus
In the Saṅgha, then, as well -
‘The Saṅgha of the noble ones

Is practicing the way that’s good -
Direct, and right, and systematic -
It contains the fourfold pairs
The eightfold individuals, thus -

This Saṅgha of the noble ones
Is worthy, thus, of offerings
And hospitality, and thus
Donations, and prostrations, too

For it is thereby, thus, the utmost
Field of merit for the world' -
This person, then, has laughing wisdom
And the wisdom which is swift

And is endowed with freedom, and
They've realised the undefiled
Freedom of the heart, thus, and
The freedom gained by wisdom, then

Within this very life, therein -
And so they live, then, in this freedom
Realised with their own insight
And the ending of defilements

And they are exempt from hell
The animal, and ghostly realms -
Exempt from places, thus, of loss
Bad places, and the underworld -

Now take another person, with
Experiential confidence, thus
In the Blessed One, therein
And also, thereby, in the teaching

And the Saṅgha, thus, as well -
They are possessed of laughing wisdom
And the wisdom which is swift
But aren't endowed with freedom, thus -

So with the ending, thereby, of
The fivefold lower fetters, then
They're reborn in a godly realm
And thus they are extinguished there

And won't return, then, from that world -
And so they are exempt from hell
The animal, and ghostly realms -
Exempt from places, thus, of loss

Bad places, and the underworld -
Now take another person, with
Experiential confidence, thus
In the Blessed One, therein

And also, thereby, in the teaching
And the Saṅgha, thus, as well -
They don’t have laughing wisdom, though
Or thus the wisdom which is swift

And aren’t endowed with freedom, thus -
But with the ending of three fetters
And the weakening, thereby
Of greed, aversion, and delusion

They are thus a once-returner -
Coming back, then, to this world
A single time, in order, thus
To make an end of suffering -

And so they are exempt from hell
The animal, and ghostly realms -
Exempt from places, thus, of loss
Bad places, and the underworld -

Now take another person, with
Experiential confidence, thus
In the Blessed One, therein
And also, thereby, in the teaching

And the Saṅgha, thus, as well -
They don’t have laughing wisdom, though
Or thus the wisdom which is swift
And aren’t endowed with freedom, thus -

But with the ending of three fetters
They are a stream-enterer -
Not liable to be reborn
In lower realms, and thus assured

And destined for awakening -
And so they are exempt from hell
The animal, and ghostly realms -
Exempt from places, thus, of loss

Bad places, and the underworld -
Now take another person, then
Who is deprived, and doesn’t have
Experiential confidence, thus

In the Blessed One, therein
Nor in the teaching, thereby, either
Or the Saṅgha, thus, as well -
They don’t have laughing wisdom, either

Or the wisdom which is swift
And aren’t endowed with freedom, thus -
And yet they have these qualities -
The faculties of faith, therein

And energy, and mindfulness
Immersion, then, and wisdom too -
And therefore they accept, thereby
The teachings of the Blessed One

Because they have deliberated
Through the means of wisdom, thus -
And so they are exempt from hell
The animal, and ghostly realms -

Exempt from places, thus, of loss
Bad places, and the underworld -
Now take another person, then
Who is deprived, and doesn’t have

Experiential confidence, thus
In the Blessed One, therein
Nor in the teaching, thereby, either
Or the Saṅgha, thus, as well -

They don’t have laughing wisdom, either
Or the wisdom which is swift
And aren’t endowed with freedom, thus -
And yet they have these qualities -

The faculties of faith, therein
And energy, and mindfulness
Immersion, then, and wisdom too -
And furthermore, it’s clear that they

Exhibit a degree of faith
And fondness for the Buddha, thus -
And so they are exempt from hell
The animal, and ghostly realms -

Exempt from places, thus, of loss
Bad places, and the underworld -
If these great trees surrounding us
Could hear, and thereby understand

What was well said, or poorly said
I'd say they were stream-enterers -
So why not, therefore, Sarakāni?
Mahānāma, Sarakāni

Undertook the training, thereby
At the time, thus, of his death" -
Then Mahānāma thus rejoiced
In what the Blessed One had voiced

Consolations

An abridged adaptation of the Gilānasutta

While the Buddha was abiding
At Kapilavatthu, thus
Then Mahānāma went to him
And put this question, then, to him -

“Lord Buddha, could you tell me please -
How should a wise lay follower
Advise another follower
Who’s suffering, sick, and gravely ill?”

“A follower who is thus wise
Should reassure another one
Who’s suffering, sick, and gravely ill
With these four consolations, thus -

‘Now be at ease, for thus you have
Experiential confidence, thus
In the Blessed One, and know -
'That Blessed One’s perfected, and

A fully awakened Buddha, thus -
Accomplished both in knowledge, then
And conduct, and most holy, too -
A knower of the world, and thus

The best of guides for those who are, thus
Fit for training on the path -
A teacher of both gods and humans
Who’s awakened and most blessed' -

And furthermore, you have therein
Experiential confidence, thus
In the teaching, and you know -
‘The teaching’s very well expounded

By the Blessed One, therein -
Apparent in the present life
Immediately effective, thus
Inviting of inspection, and thus

Relevant therein, so that
The wise can know it for themselves' -
And furthermore, you have therein
Experiential confidence, thus

In the Saṅgha, and you know -
'The Saṅgha of the noble ones
Is practicing the way that's good -
Direct, and right, and systematic -

It contains the fourfold pairs
The eightfold individuals, thus -
This Saṅgha of the noble ones
Is worthy, thus, of offerings

And hospitality, and thus
Donations, and prostrations, too
For it is thereby, thus, the utmost
Field of merit for the world' -

And furthermore, you have therein
The moral conduct, which is thereby
Praised by all the noble ones -
Unbroken and impeccable

And spotless, and unmarred, therein
And thus supremely liberating -
Praised by prudent people, too
And not mistaken, or misguided -

Leading to immersion, thereby' -
When you have thus reassured
A wise lay follower, therein
Who's suffering, sick, and gravely ill

With these four consolations, thus
Then you should say - 'Are you concerned, then
For your mother and your father?'
If their answer is, 'I am'

Then you should thereby say to them -
'But sir, your nature is to die -
So whether you're concerned or not
Your death is inexorable

So you should thus give up concern, then
For your mother and your father' -
If they say they're not concerned, thus
For their mother and their father

You should say - 'Are you concerned, then
For your partner and your children?'
If their answer is, 'I am'
Then you should thereby say to them -

'But sir, your nature is to die -
So whether you're concerned or not
Your death is inexorable
So you should thus give up concern, then

For your partner and your children' -
If they say they're not concerned, thus
For their partner and their children
You should say - 'Are you concerned, then

For the fivefold kinds of human
Sensual stimulation, thus?'
And if their answer is - 'I am'
Then you should thereby say to them -

'But sir, the sensual stimulation
Of the heavens far exceeds
The human stimulation, thus
So you should turn your mind away

From human sensual pleasures, thus
And focus it instead upon
The gods, then, of the four great kings' -
If they reply, then - 'I have done so'

You should thereby say to them -
'The gods, thus, of the thirty-three
Are greater than the four great kings
So you should turn your mind away, then

From the gods of four great kings
And focus on the thirty-three' -
If they reply, then - 'I have done so'
You should thereby say to them -

‘The gods therein of Yama, thus
Are greater than the thirty-three
So you should turn your mind away, then
From the gods of thirty-three

And focus on the gods of Yama’ -
If they say, then - ‘I have done so’
You should thereby say to them -
‘But sir, the realm of joyful gods

Is greater than the gods of Yama -
You should turn your mind away, then
From the gods of Yama, thus
And focus on the joyful gods’ -

If they reply, then - ‘I have done so’
You should thereby say to them -
‘The gods who love to generate
Are greater than the joyful gods

So you should turn your mind away, then
From the joyful gods, therein
And focus it instead upon
The gods who love to generate’ -

If they reply, then - ‘I have done so’
You should thereby say to them -
‘But sir, the gods who thus control
What’s generated, then, by others

Are supremely greater than
The gods who love to generate
So turn your mind away, thus, from
The gods who love to generate

And focus it instead upon
The gods who thus control, therein
What’s generated, then, by others’ -
If they say, then - ‘I have done so’

You should thereby say to them -
‘The realm, thus, of Divinity
Is even greater, thereby, than
The gods who thus control, therein

What’s generated, then, by others -
Turn your mind away, thus, from
The gods who thus control, therein
What’s generated, then, by others

And then focus it upon
The realm, thus, of Divinity’ -
If they reply, then - ‘I have done so’
You should thereby say to them -

‘The realm, thus, of Divinity
Is transient, impermanent
Not lasting, and included in
Material reality

So turn your mind away, thus, from
The realm, thus, of Divinity
And focus it instead, thereby
Upon cessation, therein, of

Material reality’ -
If they reply, then - ‘I have done so’
There is thus no difference, then
Between a layman follower

Whose mind is freed, thus, in this way, then
And a mendicant, thereby
Whose mind is freed from all the taints -
In other words, they are the same”

Rolling Forth the Wheel of Dharma

An adaptation of the Dhammacakkappavattanasutta

Now while the Buddha thus abode
At Varanasi, in the park
He took a seat upon his mat
And to the group of five, he spoke -

“O mendicants, these two extremes
Should not be cultivated, thus
By one who has gone forth, thereby -
Indulgence, thus, in sensual pleasures

Which is vulgar, crude, and vain -
Indulgence, too, in self-abuse
For that is painful, crude, and vain -
Avoiding both of these extremes

The Buddha learned the Middle Way
Of vision, thus, and knowledge, too
That leads to peace and insight, and
Awakening, and letting go -

And what, then, is the Middle Way?
It is the noble eightfold path -
Right view, right purpose, and right speech
Right action, and right livelihood

Right effort, and right mindfulness
And right immersion, thereby, too -
So that is thus the Middle Way
Of vision, thus, and knowledge, too

That leads to peace and insight, and
Awakening, and letting go -
Now I will tell you, first of all
About the noble truth of suffering -

Birth is suffering, and old age
And illness, thus, and death is suffering -
Also, meeting those you hate
And separation from your loved ones

And not getting what you want -
In short, the grasping aggregates
Are suffering in the endless round -
And then there is the noble truth

Thus, of the origin of suffering -
It's the craving that produces
Further rebirths in the round
That's mixed up with delight and passion

Taking pleasure where it lands -
So, craving sensuality
And craving for existence, and then
Craving after non-existence -

Then there is the noble truth
Of the cessation, thus, of suffering -
It's the fading and cessation
Of that corresponding craving

With no residue, thereby -
The letting go, relinquishing
Complete release, and giving up
And non-adherence to that craving -

Then there is the noble truth, thus
Of the practice leading, then
To the cessation, thus, of suffering -
It's the noble eightfold path -

Right view, right purpose, and right speech
Right action, and right livelihood
Right effort, and right mindfulness
And right immersion, thereby, too -

'The truth of suffering, thus, is this' -
Such was the vision, and the knowledge
Wisdom, and awareness, and
The light that thus arose in me

Regarding teachings never learned
In prior times from someone else -
'This noble truth of suffering, thus
Should be completely understood' -

Such was the vision, and the knowledge
Wisdom, and awareness, and
The light that thus arose in me
Regarding teachings never learned

In prior times from someone else -
‘This noble truth of suffering, thus
Has been completely understood’ -
Such was the vision, and the knowledge

Wisdom, and awareness, and
The light that thus arose in me
Regarding teachings never learned
In prior times from someone else -

‘And this is then the noble truth
Of suffering’s origin, therein’ -
Such was the vision, and the knowledge
Wisdom, and awareness, and

The light that thus arose in me
Regarding teachings never learned
In prior times from someone else -
‘And that which is the noble truth, thus

Of the origin of suffering
Should be given up, therein’ -
Such was the vision, and the knowledge
Wisdom, and awareness, and

The light that thus arose in me
Regarding teachings never learned
In prior times from someone else -
‘And that which is the noble truth, thus

Of the origin of suffering
Has been given up, therein’ -
Such was the vision, and the knowledge
Wisdom, and awareness, and

The light that thus arose in me
Regarding teachings never learned
In prior times from someone else -
‘And this is then the noble truth

Of suffering’s ending, thus, therein’ -
Such was the vision, and the knowledge
Wisdom, and awareness, and
The light that thus arose in me

Regarding teachings never learned
In prior times from someone else -
‘This noble truth of suffering’s end
Is thereby to be realised’ -

Such was the vision, and the knowledge
Wisdom, and awareness, and
The light that thus arose in me
Regarding teachings never learned

In prior times from someone else -
‘This noble truth of suffering’s end
Has thus been, thereby, realised’ -
Such was the vision, and the knowledge

Wisdom, and awareness, and
The light that thus arose in me
Regarding teachings never learned
In prior times from someone else -

‘And this is then the noble truth, thus
Of the practice leading, then
To suffering's ending, thus, therein’ -
Such was the vision, and the knowledge

Wisdom, and awareness, and
The light that thus arose in me
Regarding teachings never learned
In prior times from someone else -

‘And so it is this noble truth, thus
Of the practice leading, then
To suffering's ending, thus, therein
Should be developed on the path’ -

Such was the vision, and the knowledge
Wisdom, and awareness, and
The light that thus arose in me
Regarding teachings never learned

In prior times from someone else -
‘And so it is this noble truth, thus
Of the practice leading, then
To suffering's ending, thus, therein

Has been developed on the path’ -
Such was the vision, and the knowledge
Wisdom, and awareness, and
The light that thus arose in me

Regarding teachings never learned
In prior times from someone else -
Now while my knowledge, thus, and vision
Of these fourfold Noble Truths

In these three rounds and twelvefold aspects
Was not fully cleansed, thereby
I did not claim to have awakened
To supreme enlightenment, thus

In this world, then, with its devas
Māras, and Divinities
Ascetics, brahmins, gods and humans -
But then when my knowledge, thus

And vision of these fourfold Truths
In these three rounds and twelvefold aspects
Was completely purified
Then I could claim to have awakened

To supreme enlightenment, thus
In this world, then, with its devas
Māras, and Divinities
Ascetics, brahmins, gods and humans -

Knowledge, thus, and vision, then
Arose within me, and I knew -
‘My freedom is unshakable
This is my final rebirth now -

There will be no more future lives’” -
Then having heard this discourse, thus
The group of five were gladdened by
The freedom that had been described -

And while this discourse was thus spoken
Vision of the Dharma rose up -
Stainless, and immaculate -
In Venerable Koṇḍañña, therein -

“Everything that is then, thereby
Liable to thus arise
Is liable to cease, as well” -
And when the Buddha thus rolled forth

The wondrous Wheel of Dharma, then
The earth gods therein raised the cry -
“At Varanasi, in the park
The Buddha, the Awakened One

Revolved the Wheel of Dharma, which
Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra
Or by any worldly being” -

Having heard the earth gods’ cry
The gods, then, of the four great kings
Thus also, thereby, raised the cry -
“At Varanasi, in the park

The Buddha, the Awakened One
Revolved the Wheel of Dharma, which
Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra

Or by any worldly being” -
Having heard the cry, thus, of
The gods, then, of the four great kings
The gods, then, of the thirty-three

Thus also, thereby, raised the cry -
“At Varanasi, in the park
The Buddha, the Awakened One
Revolved the Wheel of Dharma, which

Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra
Or by any worldly being” -
Having heard the cry, thus, of

The gods, then, of the thirty-three
The gods of Yama raised the cry -
“At Varanasi, in the park
The Buddha, the Awakened One

Revolved the Wheel of Dharma, which
Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra
Or by any worldly being” -

Having heard the gods of Yama
Then the joyful gods joined in -
“At Varanasi, in the park
The Buddha, the Awakened One

Revolved the Wheel of Dharma, which
Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra
Or by any worldly being” -

Having heard the joyful gods
The gods who love to generate
Responded, thus, and raised the cry -
“At Varanasi, in the park

The Buddha, the Awakened One
Revolved the Wheel of Dharma, which
Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra

Or by any worldly being” -
Having heard the cry, thus, of
The gods who love to generate
The gods who thus control, therein

What’s generated, thus, by others
Also, thereby, raised the cry -
“At Varanasi, in the park
The Buddha, the Awakened One

Revolved the Wheel of Dharma, which
Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra
Or by any worldly being” -

Having heard the cry, thus, of
The gods who thus control, therein
What's generated, thus, by others
Then the gods abiding in

The realm, thus, of Divinity
Then also, thereby, raised the cry -
"At Varanasi, in the park
The Buddha, the Awakened One

Revolved the Wheel of Dharma, which
Can never be reversed, then, by
Ascetics, brahmins, gods, or Māra
Or by any worldly being" -

And so at that moment, then
And in that instant, at that second
Thus, the cry spread all throughout
The realm, thus, of Divinity -

This tens of thousandfold world system
Shook, and rocked, and quaked, and trembled
And then an immeasurable
And dazzling radiance appeared

Within the world, surpassing thus
The glory of the gods, therein -
And then the Buddha thus expressed
This moving, heartfelt sentiment -

"Koṇḍañña's really understood!
Koṇḍañña's really understood!"
And that's how Venerable Koṇḍañña
Earned the epithet, thus, of

"Koṇḍañña Who Has Understood" -
And this is thus the discourse, then
On when the Blessed One rolled forth
The cosmos-shaking Wheel of Dharma

That Which is Most Challenging

An adaptation of the Vālasutta

While the Buddha was abiding
Near Vesālī in the Wood
Ānanda robed up in the morning
And then picking up his bowl

He ventured off into Vesālī
Where he saw a group of youths, then
Shooting arrows, near the hall -
And they were shooting from a distance

Through a keyhole, without missing -
When he saw this, then, he thought -
“These youths are very skilled, indeed
And so well trained, they are indeed

To shoot these arrows from a distance
Through a keyhole, without missing” -
After walking round for alms
He then returned into the Wood

And went up to the Buddha, and
Prostrated, and he then sat down
And told him what had happened, thus
And then the Buddha said to him -

“Now tell me what you think, Ānanda -
Which is thus more challenging, then -
Shooting arrows from a distance
Through a keyhole, without missing

Or to cleanly split a horse-hair
Into seven strands, and thereby
Penetrate a single strand
By shooting arrows from a distance?”

“It is far more challenging
To cleanly split a horse-hair, therein
Into seven strands, and thereby
Penetrate a single strand

By shooting arrows from afar” -
“Yet those who truly penetrate, thus
Suffering, and its origin
Cessation, and the path, thereto

Attain a penetration, which is
Something far more challenging
And much more difficult than that -
Thus, you should practice meditation

So you truly understand, that -
‘This is suffering in the round’ -
And you should practice meditation
So you truly understand, that -

‘This is suffering’s origin’ -
And you should practice meditation
So you truly understand, that -
‘This is the cessation, thus

Of suffering in the round, therein’ -
And you should practice meditation
So you truly understand, that -
‘This is thus the practice, then

That leads to the cessation, thus
Of suffering in the round, therein’” -
Then, having heard the Blessed One
Ānanda was most satisfied

The One-Eyed Turtle Reigns Supreme

A combined adaptation of the Pathamachiggalayugasutta and the Dutiyachiggalayugasutta

“O mendicants, now I will teach
A discourse on the rarity
Of rebirth as a human being -
Listen to me carefully

Apply your mind, and I will speak -
Suppose a yoke with just one hole
Was floating on the ocean, thus
And deep within that ocean, then

There lived a turtle with one eye
Who popped up to the surface, thus
Just once, then, every hundred years -
So mendicants, what do you say?

Now would that one-eyed turtle, then
Who pops up to the surface, thus
Just once, then, every hundred years
Still poke its neck, then, through that yoke?”

“If it could ever, thus, achieve that
It would only ever be, thus
After an extended time” -
“That one-eyed turtle might indeed

Thus, poke its neck, then, through that hole
But it would still be sooner than
A fool, thus, in the underworld
Is reborn as a human being -

Why is that the case, thereby?
Because within the lower realms
There is no righteous, moral conduct
And no doing what is skillful -

In those realms it’s dog-eat-dog
And they just prey upon each other -
Why is that the case, thereby?
Because they haven’t understood

The fourfold Noble Truths, therein
Of suffering, and its origin
Cessation, and the path, thereto -
So, like that one-eyed turtle, therefore

That is how anomalous
It is to be reborn, then as
A human being in this world -
And that is how anomalous

It is, then, for a Perfect One -
A fully awakened Buddha, thus -
To manifest, then, in the world -
And that is how anomalous

It is then for the teaching, and
The training of the Blessed One
To shine, thereby, within the world -
Now mendicants, you've been reborn

Thus, as a human being, and
A Perfect One has manifested
In the world thereby, and thus
The teaching of the Blessed One

Is shining in the world, therein -
Thus, you should practice meditation
So you truly understand, that -
'This is suffering in the round' -

And you should practice meditation
So you truly understand, that -
'This is suffering's origin' -
And you should practice meditation

So you truly understand, that -
'This is the cessation, thus
Of suffering in the round, therein' -
And you should practice meditation

So you truly understand, that -
'This is thus the practice, then
That leads to the cessation, thus
Of suffering in the round, therein'" -

Then having heard the discourse on
The rarity of human rebirth
Everyone was gladdened by
The wisdom that had been described

The Suffering That is Finished With

An adaptation of the Nakhasikhāsutta

Then the Blessed One, thereby
Presented to the mendicants
Some dirt upon his fingernail -
“Now what say you, O mendicants?

Of these two things, then, which is more -
The bit of dirt upon my nail
Or this great boundless earth, therein?”
“This boundless earth is clearly more -

The dirt upon your nail is tiny -
When compared to this great earth
It doesn’t count, and can't compare
And it's not even worth a fraction” -

“Likewise, for an individual
Thus endowed with comprehension
And accomplished, thus, in view
The suffering that they’re finished with

And have abandoned is much more
And what is left is miniscule -
Compared, thus, to the mass of suffering
In the past, that’s finished with

It doesn’t count, and can't compare
And it's not even worth a fraction
Since, of further lives, thereby
There are, at most, just seven more

For such a person understands, then
Suffering, and its origin
Cessation, and the path thereto -
Thus, you should practice meditation

So you truly understand, that -
‘This is suffering in the round’ -
And you should practice meditation
So you truly understand, that -

‘This is suffering’s origin’ -
And you should practice meditation
So you truly understand, that -
‘This is the cessation, thus

Of suffering in the round, therein’ -
And you should practice meditation
So you truly understand, that -
‘This is thus the practice, then

That leads to the cessation, thus
Of suffering in the round, therein’” -
Then everyone was satisfied
With what the Sage had thus described

Giving Up the Hindrances

An adaptation of the Nīvaraṇappahānavagga

“O mendicants, now I will teach
On giving up the hindrances
So listen to me carefully
Apply your mind, and I will speak -

I do not see a single thing
That instigates, and influences
Sensual desire, thus -
Or when it has, thereby, arisen

Makes it, thus, increase and burgeon -
Like the feature, thus, of beauty -
When you concentrate the mind
Irrationally, thereby, on beauty

Sensual desire rises
And then once it has arisen
It increases, thus, and grows -
I do not see a single thing

That instigates, and influences
Ill will, and hostility -
Or when they have, thereby, arisen
Makes them, thus, increase and burgeon -

Like the feature of aversion -
When you concentrate the mind
Irrationally, thus, on aversion
Ill will, thus, and hate arise

And once they have arisen, thus
They then increase, and thereby grow -
I do not see a single thing
That instigates, and influences

Dullness, thus, and drowsiness -
Or when they have, thereby, arisen
Makes them, thus, increase and grow -
Like laziness, and discontent

And mental sluggishness, therein -
For when you have a sluggish mind
Then dullness, thus, and drowsiness
Will thus arise, and manifest

And once they have arisen, thus
They then increase, and thereby grow -
I do not see a single thing
That instigates, and influences

Restlessness, thus, and remorse -
Or when they have, thereby, arisen
Makes them, thus, increase and burgeon -
Like an agitated mind -

For when you don't have peace of mind
Then restlessness, thus, and remorse
Will thus arise, and manifest
And once they have arisen, thus

They then increase, and thereby grow -
I do not see a single thing
That instigates, and influences
Doubt, thus, or dubiety -

Or when it has, thereby, arisen
Makes it, thus, increase and grow -
Like application of the mind
Which is irrational, thereby -

For when you concentrate the mind
Irrationally, then doubt arises
And then once it has arisen
It increases, thus, and grows -

Conversely, then, O mendicants
I do not see a single thing
That hinders the arising, then
Of sensual desire, thus -

Or when it has, thereby, arisen
Discontinues it, then, like
The feature, thus, of ugliness -
For when you concentrate the mind

Impartially on ugliness
Then sensual desire, thus
Does not arise, or manifest -
Or if it has already risen

It is, thereby, given up -
I do not see a single thing
That hinders the arising, then
Of ill will, and hostility -

Or when they have, thereby, arisen
Stops them in their tracks, then, like
The heart's release by love, therein -
For when you concentrate the mind

Impartially, and calmly on
The heart's release by love, therein
Then ill will and hostility
Do not arise, or manifest -

Or if they have already risen
Then they are, thus, given up -
I do not see a single thing
That hinders the arising, then

Of dullness, thus, and drowsiness -
Or when they have arisen, thus
Discards them like the elements
Of vigour, and persistence, and

Initiative, thereby, as well -
For when you're full of energy
Then dullness, thus, and drowsiness
Do not arise, or manifest -

Or if they have already risen
Then they are, thus, given up -
I do not see a single thing
That hinders the arising, then

Of restlessness, thus, and remorse -
Or when they have, thereby, arisen
Gives them up like peace of mind -
For when your mind is calm and peaceful

Restlessness, thus, and remorse
Do not arise, or manifest -
Or if they have already risen
Then they are, thus, given up -

I do not see a single thing
That hinders the arising, then
Of doubt, thus, or dubiety -
Or when it has arisen, thus

Abandons and discards it like
A rational and perspicacious
Application of the mind -
For when you thus apply the mind, then

Perspicaciously, therein
Then doubt, thus, or dubiety
Does not arise, or manifest -
Or if it has already risen

It is, thereby, given up" -
Then having heard this wondrous discourse
Everyone was gladdened by
The wisdom that had been described

The Stilling of Activities

An adaptation of the Ānandasutta

Ānanda went up to the Buddha
Bowed, and sat down to one side
And to the Buddha, thus, he spoke -
“Now is it possible, Gotama

That a mendicant might gain
A state of deep immersion, so
There's no construction of an ‘I’
And no construction, thus, of ‘mine’

And thus no latent tendency
To vanity, then, for this body -
No construction of an ‘I’
And no construction, thus, of ‘mine’

And thus no latent tendency
To vanity for outer signs, then -
And that they would live, thereby
Thus having realised, therein

The total freedom of the heart
And freedom, thus, by wisdom, where
Construction of an ‘I,’ and thus
Construction, then, of ‘mine’ and thus

The tendency to vanity
Are not existent any more?”
“My dear Ānanda, yes it's true
A mendicant might thereby gain

A state of deep immersion, so
There's no construction of an ‘I’
And no construction, thus, of ‘mine’
And thus no latent tendency

To vanity, then, for this body -
No construction of an ‘I’
And no construction, thus, of ‘mine’
And thus no latent tendency

To vanity for outer signs, then -
And that they would live, thereby
Thus having realised, therein
The total freedom of the heart

And freedom, thus, by wisdom, where
Construction of an ‘I,’ and thus
Construction, then, of ‘mine’ and thus
The tendency to vanity

Are not existent any more” -
“But how then is this possible?”
“It's when a mendicant’s aware that
‘This is peaceful, and sublime -

The stilling of activities
The letting go of all attachments
And the end of craving, thus -
The fading off, then, and cessation

And extinguishment, thereby’ -
And so, Ānanda, that is how
A mendicant might thereby gain
A state of deep immersion, so

There's no construction of an ‘I’
And no construction, thus, of ‘mine’
And thus no latent tendency
To vanity, then, for this body -

No construction of an ‘I’
And no construction, thus, of ‘mine’
And thus no latent tendency
To vanity for outer signs, then -

And that they would live, thereby
Thus having realised, therein
The total freedom of the heart
And freedom, thus, by wisdom, where

Construction of an ‘I,’ and thus
Construction, then, of ‘mine’ and thus
The tendency to vanity
Are not existent any more” -

And after that, the Buddha stated -
“Having thus appraised the world
Both gross and subtle, high and low
There’s nothing in the world, thereby

That worries or disturbs them, thus -
Unclouded, peaceful, and untroubled
With no need for hope, therein -
They’ve conquered rebirth, and old age” -

Then, having heard the discourse on
The stilling of activities
Ānanda was most satisfied
With what the Sage had thus described

By merit of these recitations
May all beings thus abide
Within the knowledge of three times
Of past, and present, and the future

In the perfect peace of knowing -
“When it happened, it was gone
And when it happens, it is gone
And then it will be gone, as well”